Regula Vitæ,

THE RVLE OF THE LAVV under the Gospel.

Containing ~~Lib.~~ 40. 30.

A Discovery of the pestiferous Sect of LIBERTINES, ANTINOMIANS, and sonnes *of* Belial, *lately sprung up both* to destroy the Law, and disturbe the faith of the Gospel.

Wherein is manifestly proved, that God seeth sinne in justified persons.

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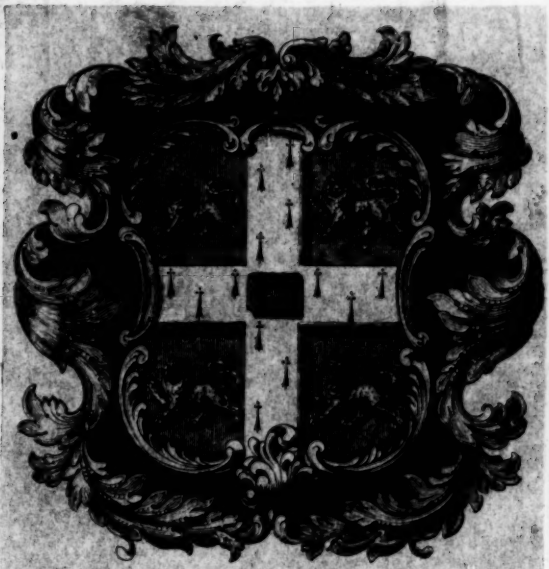
Numb. 12 8

Wherefore were yee not afraid to speake against my servant Moses?

Imprinted at *London* by *M. F.* for *Robert Dawlman* at the brazen Serpent in Pauls Churchyard. 1635.



Academiæ Cantabrigiensis
Liber.

121:80

The Preface to the godly Reader.

WHat Mr. Luther in his laſt ſermon at Wittenberg *obſerved, & foretold, wee ſee in theſe our dayes fully performed and accompliſhed: he had obſerved thirty ſeverall ſects, & ſectaries, raiſed up by Satan in his time againſt that holy doctrine preached by himſelfe; all which had hee not beene able by the Scriptures to have reſiſted, and refuted, hee muſt have beene (as himſelfe ſaid) of thirty ſeverall religions. Among them he mentioneth the* Anabaptiſts, Antinomiſts, Libertines, Servetians, *&c, of all whom he foretold, that*

though now they (saith hee) by the power of the word, and by the vigilancy of godly teachers lye close and still; yet will they bee intent, and ready on all occasions to rise, and raise up their damnable errours to disturbe the peace of the Church, and the prosperity of the Gospel. And indeed accordingly have wee observed the Church of God in all times since, lesse or more infested with these dangerous sectaries, I meane the Libertines, *the professed enemies to the Law of God, and to the holy obedience of it. Against whom as St.* Augustine *in his time wrote two books* against the Adversaries of the Law: *so Mr.* Calvin *dealt worthily in his time, in his booke intituled,* Against the furious sect of the Libertines: *and many other godly men since that time. Let not us bee offended that the spawne and succession of those lewd libertine sectaries are now*

Contra Legis adversarios.

Adversus furiosam sectam Libertinorum.

issued

iſſued foorth in troopes amongſt us, nor marvell that the hatred of Gods moſt righteous Law prevaileth amongſt a rude multitude, the ſonnes of Belial; whom Mr. Calvin *calleth a* prodigious *and* belluine *ſect, furious and madded in their opinions, and fierce as unbroken coltes againſt whoſoever would curbe them, and ſtraiten the reines of their unbridled licenciouſneſſe. But rather let us obſerve,* 1. *Satans malice in ſowing tares where good ſeede was ſowen, and that in the Lords field.* 2. *Gods juſt permiſſion of ſo many ſchiſmes as* tares *riſing with the graine; and therein revenging the contempt and diſobedience of his word, hee hath ſent ſtrong deluſions, that many ſhould* beleeve lies, who received not the truth in the love of it. 3. *The levity, wantonneſſe, and inſtability of unſetled Goſpellers, that are in every new*

Nemo miretur aut conſternetur eum tam inſolitos, & ab omni ratione alienos errores cernat. Calv.

2. Theſſ. 2.

faſhion of opinion, with every new man that hath the tricke of molding novell conceits againſt received trueths; that if thirtie new-minted fanſies ſhould riſe up in their age, they were like enough to bee of thirty religions, and of every Laſt praiſe God, that the truth was never truly preached till now. 4. *Let us excite our ſelves to the love of truth, to the hatred of errour, and to the fencing of our ſelues againſt ſeducers; importuning in ſerious invocation the God of trueth, not to puniſh our wantonneſſe in profeſſion, with* taking the word of truth utterly from us: *and thus ſhall wee temper poyſon to a remedy, and turne that to an helpe which the enemy intends for our hurt. For the ſetling of mine owne people (ſome of them looking that way) I delivered lately ſome grounds, both to enforce the rule of the Law upon the regenerate, as alſo to refute the*

Quod hoſtis machinatur in perniciem, convertit Deus in adjutorium: Aug. Epiſt. ad Sextum, 105.

the contrary errour of our new audacious Antinomists, and Libertines, and Familists, who as the old Manichees, *and* Marcionists, *abolish the* whole Law, *and that* wholly.

One preacheth, that the whole Law since Christs death is wholly abrogated, and abolished. *Another, that* the whole Law was fulfilled by Christ 1600. yeares agoe, and we have nothing to doe with that. *Another, that to* teach obedience to the Law of God, is to teach popery, and to leade men into a dead faith. *Another, that* to doe any thing becauſe God commands us, or to forbeare any thing becauſe God forbids us, is a ſigne of a morall man, and of a dead and unſound Chriſtian. *And upon theſe hollow and deceitfull grounds doe theſe maſters of errour bottome a number other ridiculous conceits, which yet they deliver as*

oracles, and anathematize whosoever shall not so receive them: As. 1. *That the law being abolished to the justified,* God can see no sinne in them; *for hee can see no Law transgressed.* 2. That the regenerate cannot sinne; *for where is no law, is no transgression: according to that Luciferian principle rife among them.* Be in Christ, and sinne if thou canst. 3. *That being in Christ, they are* Christed with Christ, *as pure as Christ, as perfect as Christ, as farre beyond the Law as Christ himselfe: the right brood and spawne of the olde* Catharists *and* Puritans. 4. *That the Law is not to bee taught in the Church, and they are legall Preachers that doe so, and preach not Christ.* 5. *They hence disclaime all obedience to the Law, and raile at the precepts and practise of sanctification, as good for nothing, but to carry men to hell; and cry out*

on;

on the Miniſters as Popiſh, and as having Monks in their bellies, *who ſet men on working, and doing, and walking holily.* 6. *They renounce and reject all humility, confeſſion, and ſorrow for ſinne, they ſcorne faſting and prayer, as the ſeeking not of God, but of our ſelves. One ſaith, that* neither our omiſſions, nor commiſſions ſhould grieve us: *and another,* Neither doe my good deeds rejoyce mee, nor my bad deeds grieve me. *They deride and flout the exerciſe of repentance and mortification, and upbraid ſuch as walke humbly before God. What ſay they?* Will you repent all your dayes? *and,* You cannot ſinne, but you muſt repent an whole fortnight after. *Nay they are ſet upon ſo merry a pin, as they can thinke of their former ſinnes with merriment.* I am glad of my ſinne (*ſaith one*) becauſe it hath drawen mee to Chriſt:

and

and why doeſt thou not mourne that by thoſe ſinnes thou haſt pierced Chriſt? 7. They reject the Sabbath as Iewiſh wholly abrogated with all other Commandements; as one of them profeſſed, that were it not for offence of men, hee would labour in his calling on that day as well as any other.

Theſe with many other conſequents of the ſame ſtampe, all tending to looſe the conſcience from all awe of God, from all care of duty, from all feare of ſinne, and judgement to come, (though they walke in all licentiouſneſſe, and prodigious courſes) are ſuch as a right bred Chriſtian cannot but tremble at; and were there but a few drops of modeſt blood in their veines, the Maſters of ſuch lewd and libertine opinions could not but bluſh at: who cannot anſwer before God (without a ſea of teares of timely repentance) the miſleading of ſimple

men

men (and women especially) into such desperate wayes.

My intention being onely to propound the grounds of naked truth, (which as a right line is the rule of it selfe, and of that which is crooked) and that to my owne, in my owne plaine and ordinary manner ; it was farre from my thought to make my labour more publicke, till partly the scorne and insolency of these schismaticall spirits on the one hand, and partly the importunity of many godly both Ministers and private persons thrust mee into a second survey, and review of what I had delivered. They said they knew some drawen off their opinions by hearing the doctrine preached ; and doubted not but if it were made more publicke, it would bee much more usefull to the Church, especially seeing these seducers creepe into such corners of the Citie and Countrey, where are weakest

meanes

meanes of reſiſtance, whoſe ſtrongeſt hopes and holds lie in the ignorance and too credulous ſimplicity of their proſelites. I made many objections to my ſelfe, ſome to them: I knew this argument ſoundly and judicially handled already by others; that it might more profitably and ſufficiently bee undertaken by ſome other better furniſhed with gifts and leiſure: how little I could expect the ſatisfaction of others in an argument of this moment, who in the throng of buſineſſe, and burden of many weekly exerciſes, could ſcarce gaine thoughts or time to ſatisfie my ſelfe: How unſafe to thruſt into a publike quarrell: how importune and lawleſſe the adverſaries, who hold not themſelves countable to God, for any wrong they doe unto man. But yet perſwaded to deny my ſelfe for the ſervice of God and his Church, and that the ſeaſonableneſſe of the

the Treatiſe might adde an advantage unto it, and that it might be ſome ſtay to the teachable untill a more elaborate, and compleate worke might by ſome other be prepared: I yeelded unto the publication of that little which I had done; animating my ſelfe with the ſame arguments that wiſe and prudent Generals uſe to encourage and hearten their ſouldiers withall, when they are to joyne iſſue with the approaching enemy: and they be foure. 1. *The goodneſſe and* juſtice of the cauſe, *which is juſt and honourable: for we take part with God, and fight his battell in the quarrell of his moſt righteous Law.* 2. *The* victory is eaſie and certaine *unleſſe God and his Law can bee conquered: and who ever roſe up againſt God and proſpered?* 3. The quality of the adverſaries *muſt adde courage unto us: Chriſtians in name, but ſiding, and ſorting with*

with the damnable heretickes of ancient times: of whom I will not ſpeake what they are worthy to heare, but what I may with judgement write, and whom the ſequell diſcourſe will ſhew to be of proud, furious, and audacious ſpirits. 4. The aſſurance of divine aſſiſtance: *for are the adverſaries ſuch? certainely then is their ſtrength gone; Gods ſpirit is gone from them for he* teacheth the humble, *and ſendeth the proud empty away. They pretend the* ſpirit, *and out-boaſt all men, that they are taught, and led, and moved by the* ſpirit, *and are paſt all motives and perſwaſions of man or meanes: but Gods ſpirit is a ſoft, ſober, calme and quiet ſpirit: both in Chriſt the head, and in all his members: and that furious, factious, railing, and quarrelſome ſpirit of theirs, is that uncleane ſpirit of Satan, uſually breathed into heretickes and enemies of the truth, and of the ſpirit of truth: by whoſe*

Deus ecce furentibus obſtat.

whose onely assistance wee shall shape them (not as they say in scorne, a garment after our owne fashion but) such an answer out of the Scriptures, as shall not hide their nakednesse, but uncover their ignorance, emptinesse, and folly, and vindicate the holy Law of God from their schismaticall cavils, and hereticall contempt. And why not? For doe we exclaime against the Papists for blotting out the second Commandement, as sacrilegious persons? and against the Anabaptists for denying the fifth? and shall wee be silent at these sectaries, whose blindnesse hath made them bold to blot out all the tenne at once? which although they were written with Gods own finger, and that in tables of stone, yet these mad men presume their nailes so steeled, as that they can scratch them out all at once, and yet God see no sin in them. I shall speake unto them all along the

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Treatiſe; and now will onely deſire of them, or rather of God for them theſe two things: First, *that my reproofe may be a medicine unto them; at leſt if it bee conceived a wound, yet not of an enemy, but of one that out of love deſireth to leave them a teſtimony of faithfulneſſe: and the other is, that the Lord would worke in them a timely change both of opinion and practiſe; ſo as they may no longer* turne the grace of God into wantonneſſe, *and liberty, but get out of this ſnare of the Devill, wherein they are held to doe his will, who in every thing oppoſeth, and reſiſteth the righteous will of God revealed.*

Optimus portus pœrſistentiæ mutatio conſilii. Cic. Philip.

But to you that are deſirous to walke in the olde and good way, and are not yet infected with this ſpreading gangrene of licentiouſneſſe, I ſhall bee bold to give ſome adviſe for prevention. As 1. *To looke carefully to your*

preci-

precious ſoules, which Satan many wayes beleaguereth: let not pretences of faith in Chriſt looſe you from duty towards God; catch not at eaſe, or prepoſterous and over timely comforts, wherein the impoſtour hath you at advantage. 2. Looke well to your eſtates, and outward meanes, leſt theſe impoſtours make a prey, and aduantage on you, as they have done on ſome already, who have confeſſed that theſe pedlers have baſely inveagled from them even to the very cuſhions of their windowes: for the Apoſtle obſerved not in vaine, that through covetouſneſſe they make merchandiſe of unwary ſoules. 3. *Suſpect ſuch men as come with a ſtrange language, and unwonted phraſes and manner of ſpeaking: for errour is a fruitfull mother, yet is ſhe aſhamed of her brood, and is willing to cover and apparell them with philoſophicall and metaphyſicall phraſes;*

Etiam loquendum cum Eccleſia recte ſentiente: Cyprian.

Sublime et tumidum dicendi genus; peregrino quodam idiomate loquuntur, ut qui ipsos audiunt prima facie stupefiant. Calv. adverſ. Libert. c. 2.

ſes; and ſo theſe men are willing we ſhould ſeeke out the brats of their owne braine, in the buſhes and thickets of intricate diſcourſes, and in the meanders and labyrinths of uncouth language, wherein they deſire to be admired, *rather than* underſtood: *not unlike their predeceſſours in* Calvins *time, of whom hee ſaith, that they were like* Gipſees, *that had gotten a cheating, and canting language proper to themſelves; and this is one of the firſt principles of their coſening trade. Surely the Miniſtery of Chriſt, and his Apoſtles, and of all godly teachers, is to* caſt off all cloakes of ſhame, and to walke not in craftineſſe, neither to handle the word of God deceitfully; but in declararion of the truth, to approve themſelves to every mans conſcience in the ſight of God. *Theſe cleane contrary ſtudy how to involve things in dark-*

Quemadmodum circulatores, aliiq; *errones*, &c. peculiari ſermonis genere utuntur, Vide cap. 7. eiuſdem libri.

2. Cor. 4. 2.

darkeneſſe, and to obſcure and extinguiſh (if they could) the light, and deviſe to ſpeake as in the riddles and Oracles of old, in ambiguous, and new-minted phraſes of their owne; as if the phraſe and expreſſions of the Scriptures were onely to be rejected in opening of the myſteries of Scriptures. But leaving theſe bold impoſtours to ſet the holy Ghoſt to ſchoole to teach him to ſpeake, we acknowledge we have not onely a rule of Doctrine *preſcribed us in the Scriptures, but alſo a rule of ſpeaking, unto which we muſt frame our ſelves; and utter wholeſome doctrine, in* wholeſome words, *and* words of underſtanding: *and all other loſty, arrogant, and ſubtle manner of ſpeaking, ſo as that which is* uttered *cannot be well* underſtood, *the Apoſtle rejects it as* an idle beating of the aire. 4. *Nouriſh the grace of humility, for God* teacheth the humble:

Non eſt humano aut ſeculi ſenſu in Dei rebus loquendū. Hilar. lib. 8 de Trinit.

Sequamur *loquendi regulam* quam tradit Scriptura, neque extra illos fines evagemur. Calv. cap. 7.

1. Cor. 14. 9

humble: *beware of curiosity and affectation of novelties; bee wise to sobriety, and thinke it an high wisedome to be established in ancient and received truths. The ficklenesse of hearers, and unsetledneſſe in the grounds of holy truth, together with the wantonneſſe of opinions, have opened a wide doore to impostours: and while for want of judgement men are ready with* Solomons foole to beleeve every thing, *all the labour and diligence of able and godly Ministers is too weake, to keepe multitudes from running after the Ministers of Satan, furnished with all arts to deceive, and to cheate them of the truth which is* according to godlineſſe. *Against whom while I endeavour to establish others, I may seeme to forget my selfe, and that I must incurre many censures and contempts from this lawleſſe generation of men; but my labour is with the Lord,*

and

and my reward is my conſcience of well-doing: I ſhall contemne their contempt, love their perſons, hate their errours, and ſtudy while I am, to bee as ſerviceable to the Church, and the faith once given to the Saints, as I can.

(***)

CHAP. I.

Containing the ground of the following discourse and dispute, out of Rom. 6. 14. For ye are not under the Law.

IN the words of the Apostle are to bee enquired, 1. What is meant by the *Law*: namely, The Morall Law in the tenne Commandements, containing our whole duety to God, and to our neighbour. 2. What it is to bee *under the Law*: namely, not under the rule and obedience of

the Law, for our Apoſtle looſeth no Chriſtian from that; but Chriſtians are not under the raigne of the Law, by the raigne of which, ſinne raigneth unto death. This being the Apoſtles reaſon, that the raigne of the Law, puts them under the raigne of ſin. 3. Who are theſe that are not under the Law? *Yee:* that is, beleevers, juſtified and ſanctified perſons, that are *dead to ſinne, and alive unto God in Ieſus Chriſt our Lord*, verſe 11. and onely theſe, ſeeing the natural man is yet in his ſinnes, and under the whole power of the Law in the rigour and extremity of it, *Rom.* 7.6. *Wee are delivered from the Law, being dead unto it wherein wee were holden.* But who are theſe? thoſe that *ſerve in newneſſe of ſpirit, not in oldneſſe of letter*; that is, which now ſerve God in a new ſpirituall manner, excited and wrought by the

the ſpirit; and not according to the olde corruption of our nature before grace, nor according to the externall letter of the law, which onely breedeth externall actions. And that it is the priviledge of beleevers appeareth by theſe reaſons.

It is the priviledge of beleevers, not to be under the Law.
4 Reaſons

1. Becauſe Chriſt was *made under the Law, to redeeme thoſe that were under the Law, that we might receive the adoption of ſonnes*, Galat. 4. 4. The reaſon is good; Chriſt was under the Law, therefore Chriſtians beleeving are not under it; and, Chriſtians are redeemed from being under the Law, and therefore are no longer under it.

2. *As many as are under the Law, are under the curſe.* But it is the priviledge of beleevers, not to be under the curſe; for *they that are of the faith of Abraham, are bleſſed with faithfull Abraham.* Therefore they are not under the Law.

Gal. 3. 10.

3. It is the priviledge of beleevers, to receive the ſpirit of Chriſt. *Rom*, 8. 14. *As many as are Chriſts, are led by the ſpirit of Chriſt:* and therfore they are not under the Law, *Gal.* 5. 18. *If yee be led by the ſpirit, yee are not under the Law.*

4. It is the priviledge of beleevers to have eternall life, and the inheritance, by promiſe and not by the tenour of the Law; and therefore all they, and only they are free from being under the Law, *Gal.* 3. 18. *If the inheritanee be by the Law, it is no more by promiſe. But God gave it to Abraham by the promiſe.* Were beleevers under the Law, they ſhould have the inheritance by the Law: but they have it not by the Law, but by promiſe; and therefore are not under the Law. For the Law and the promiſe in the cauſe of righteouſneſſe, and life, will not be

bee agreed, no more than light and darkneſſe, fire and water, whoſe natures are moſt abhorring.

Queſt. But what or wherein is this priviledge of not being under the Law?

Anſw. This priviledge will appeare the clearer, if we conſider the danger of being under the Law, in foure things. Firſt, in that the Law wrappeth every ſinner in the curſe of God, both in this life, as alſo in the life to come: ſo as hee is no where ſecure, but lieth naked to the curſe meeting him at every corner. The Law is a thunderbolt to blaſt him in his perſon, in his eſtate, in his name, in his goods, in his calling, in his comforts, in all his enterpriſes, and occaſions; the ſentence is paſſed upon him, and where ever he is, hee is in the way to execution. It would daunt, and aſtoniſh the hardieſt, and ſto-

The danger of being under the Law, in 4 things.

nieſt heart, to heare the ſentence of death pronounced upon it for violating the law of his Prince and Countrey. It would marre all his merriments to conceive hee were preſently to ſuffer but a temporall death for offending the law of man. And it would much more ſpoyle the pleaſure of ſin, if the ſinner could with an hearing eare, heare the ſentence of eternall death denounced by the Law, againſt ſoule and body, for violating the righteous Law of the eternall God. If an houſe were ready to fall upon a mans head, how would hee beſtirre himſelfe, and winde every way to hye himſelfe out of the danger. But the burden of the Law is more intolerable then the weight of all the ſands, and mountaines in the world; and this oppreſſing weight is ready to fall on the head of every ſinner: which how

how ſhould it amaze, and affright them, and make them reſtleſſe, till they bee gotten without the reach of the danger.

2. The Law in the reigne of it ſhuts up heaven, (which receives no tranſgreſſour) and ſetteth the gate of hell wide open upon the ſinner; and not onely caſteth him into hell hereafter, but bringeth an hell into his conſcience before hell; that if his heart bee not dead within him as *Nabals*, it is reſtleſſe as the raging Sea, tormenting him for the preſent with helliſh feares, dreadfull horrours, and ſelfe-accuſing; the biting and gnawing of which worme is the very entrance into hell, and a beginning of the eternall torments of it: for the avoiding whereof many wicked men have choſen death, and haſtned their owne execution, as farre more ſufferable and eaſie.

3. The Law in the raigne of it, thrusts the sinner under the power of the Divell, as a condemned malefactour into the hand of the executioner, to be ruled at his will. Now must hee blinde his eyes, and as it were by an handkerchiefe over his eyes, hee must pinion him, and binde him hand and foote, and by effectuall delusions prepare him to his death. And what is more just, than that he who will not bee led by the spirit of God, should be given up to be ruled by the Divell.

4. The *Law* in the raigne of it, addeth a sting, and sharpneth the point of all afflictions, which by it become the beginning of hell, and properly curses; retaining their naturall acrimony and poyson; and are as the red Sea, even a well, and a devouring gulfe to drowne the Egyptians, which same Sea is a wall and paved way to saye the

the Iſraelites. It armeth all Gods creatures againſt the ſinner, who are ready in their ſeverall rankes to revenge their Lords quarrell, till he enter into that new covenant; of which ſee *Hoſea* 2.18. It is the Law that makes death a doore to hell, and a downefall to eternall perdition: the Law is mercileſſe, and knoweth no other condition, but *doe* or *die*: ſo as if a man die under the Law, there is no expectation but of death without mercy.

Queſt. 2. But how may a man get from under this dangerous eſtate?

How a man may get from under this dangerous ſtate.

Anſw. By the attaining and exerciſe of three ſaving graces. Firſt, *Faith* in the Son of God; which 1. apprehendeth Chriſts righteouſneſſe for the fulfilling of the Law. 2. *Faith* eſtabliſheth the Law; both becauſe it attaineth in Chriſt *Remiſſion* of ſinnes, and ſo remiſſion of the

rigour of the Law, as alſo an *Imputation* of that full righteouſneſſe which the Law requireth. 3. *Faith* is the Law of Chriſt, by obedience of which Law every beleever muſt live, and is anſwerable to the obedience of the whole Law.

Habak. 2. 4.

The ſecond grace is *Repentance*, and timely turning unto God; this helpeth a man from under this danger. 1. In that it flieth from the dreadfull ſentence of the Law, and knocketh at the gate of mercy; it ſeeks and ſues for pardon, and will not give over, till it have got a gracious anſwere, that all the ſins are remitted. 2. In that it wipes off all old ſcores, repealeth all the actions of the Law, getteth all ſinnes caſt into the bottome of the ſea, never to bee remembred any more: nay it getteth not onely ſinnes buried, but even the Law it ſelfe is after a ſort buried to the penitent

nitent perſon: as *Moſes* body, and is unknowen where it was laid.

The third grace is new and *inchoat obedience* to the Law, which is a kinde of fulfilling it. For 1. It is a worke of the ſpirit in the regenerate, who hath written the law in their hearts, and made them of rebells and enemies to the Law, and the righteouſnes of it, lovers of the Law, and lovers of obedience. 2. It hath the promiſe of acceptance, and is accounted as full and compleat obedience to the Law: and themſelves now called perfect and undefiled in the way. God looketh not now on their obedience as theirs, but as on his owne worke in them, nor approveth the perſon for the work, but the work for the perſon.

Queſt. 3. How may we know a man gotten from under this danger of the Law?

Anſw.

Sixe notes of triall, to know one gotten frō under the danger of the Law.

Anſw. By ſundry notes or markes. Firſt, by *ſubjection to the Goſpel* in the power of it; when a man contenteth not himſelfe with a title of faith, or a ſhew of profeſſion, or a forme of godlineſſe, or a name that he liveth; but groweth in the knowledge and obedience of the Goſpel: for would a man be ſaved, and obey neither the Law nor Goſpel? No, no, the Apoſtle concludeth him under the whole power of the Law, that *knoweth not, nor obeyeth the Goſpel of Chriſt*, 2. Theſ. 1. 8.

Epheſ. 2. 10

2. By *thankefull walking worthy of the Goſpel:* this man knoweth that all the regenerate are *Gods workemanſhip*, and that the end of all our freedome from ſinne, is the free and cheerefull praiſe of God: and therefore he cannot but be thankfull to Chriſt his deliverer from under ſo hard and cruell

cruell a Maſter as the Law, which did nothing but accuſe, accurſe, terrifie and condemne him: now will he highly prize his freedome, and glory in his happy liberty: now will he line to Chriſt, and for Chriſt; and aſcribe all his happineſſe unto him, as doth the Apoſtle for that happy victory over ſinne and the Law, 1. *Cor.* 15. *laſt:* and *Rom.* 7. 24, 25.

3. There is now *peace of conſcience*, which formerly (if waking) did bite and ſting: but now excuſeth and acquitteth. I meane not here a ſenſeleſſe or brawny conſcience, the iſſue of a dead conſcience; which like a dead man, lay him under a Church or mountaine, hee is quiet, feeleth nothing, complaines of nothing: ſo lay the ſecure ſinner under the intolerable burden of innumerable ſinnes, his conſcience is quiet, and complaineth not. But thi-

peace

peace followeth not from unfeelingneſſe, but from feeling ſin pardoned, from perceiving ſin ſubdued, and from diſcerning ſinne repented of, ſtriven againſt and conquered: for the ſpirit of grace is ever a ſpirit of mourning, and from that ſowing in teares ariſeth the harveſt of joy.

4. Hee that is got from under the Law is now a Law to himſelfe, that is, he willingly ſubmitteth himſelfe to the rule and obedience of the Law: the way to eſcape the yoake and coaction of the Law is to become a free and cheerefull obſerver of the Law. Which ſtandeth in three things. 1. In a care to doe the duties which the Law requireth, and in ſuch manner as the Law doth require, ſo neare as we can, *Pſal.* 119.6. *Rom.* 7.22. 2. In humility and griefe that wee are ſo ſhort of the Law in our beſt duties;

duties; that when wee have done all wee can, we are ſo unprofitable, and that even all our righteouſneſſe is as a ſtained clout. 3. And all this out of love of God, and of obedience, not for feare of hell or judgement: whence Gods people are called *a willing people. Pſal.* 110.4.

This muſt every beleever aime at; for hee that willingly liveth in the breach of the Law is certainly under the curſe of it.

5. A man gotten from under the Law, giveth up himſelfe to the leading of the ſpirit, *Gal.*5.18. *If yee bee led by the ſpirit, yee are not under the Law.* Now to bee led by the ſpirit is, 1. To ſuffer the ſpirit of God to guide the minde, with knowledge, for he being the ſpirit of illumination, his office is to leade the Saints into all truth. 2. To allow him to carry

carry and order the heart, will, and affections with cheerefulneſſe, and conſtancy in all good duties, whence hee is called a free ſpirit, not onely becauſe he worketh in himſelfe freely, and as the winde bloweth where hee will; but from his powerfull effect in the Saints, who by his ſtrong and mighty gales are caried ſtrongly in their motions of grace and obedience. This finde, and challenge thy freedome from under the Law. But if the ſpirit that rules in the world guide the courſe, or Satan carry a man into the foule luſts of uncleanneſſe, worldlineſſe, voluptuouſneſſe, malice, or the like, as the ſwine into the lake; this man is under the whole curſe and raigne of the Law, becauſe he is under the power and reigne of his ſinne.

6. There is joy and thankfulneſſe for others freedome as for

for a mans owne: hee that is truly converted is unfeignedly glad for the worke of Gods grace in others, *Rom.6.17. God bee thanked that yee have beene the ſervants of ſinne, but now ye have obeyed the forme of doctrine, &c. Epheſ.1.5. Phil.1.5.* A godly Paſtour with *Paul* wiſheth all as himſelfe, except his bonds. A godly parent will *rejoyce to ſee his children to walke in the truth.* A father or huſband cannot content himſelfe with his owne ſafety from a deadly danger, and ſee his wife and children left in it ſtill. A godly Maſter as *Ioſhua* will have all his houſe ſerve the Lord with himſelfe, and will not endure in his family, a wicked ſervant, a vaſſall, and ſlave to the Divell, and ſinne; but will pull him out of the fire or water, or turne him out of doores: yea every ſinner converted himſelfe, wil ſtrengthen the

the brethren, as *Peter*, and *David*, *Pſal.* 51.13. By theſe notes may a man try and diſcerne whether hee be yet under the Law or not.

CHAP. 2.

Explaining the Apoſtle, and ſhewing how farre the beleever is from under the Law.

HAving ſhewed that it is the priviledge of juſtified perſons not to bee under the Law; we are now in the next place to limit this propoſition of the Apoſtle within his own bounds; which ancient bounds while our Libertines remove or break downe, they open a ſluce or floodgate unto all looſneſſe and licentiouſneſſe both of opinion and practiſe.

For the right underſtanding of

of our Apoſtles meaning, wee muſt conſider the Law two wayes. *Firſt*, in the ſubſtance of it: and, *ſecondly*, in the circumſtances or appendices belonging unto it.

The ſubſtance of the Law ſtandeth in five things.

The ſubſtance of the Law in 5 things. Pſal. 119. 89.

1. The Law in the ſubſtance of it, is an *eternall* doctrine, ſhewing what is good, what is evill, never changed, never aboliſhed, never abrogated, (no not by Chriſt) but is as a beame from an eternall Sunne; and the Sunne being eternall, how can the beame but bee ſo alſo? and thus beleevers are ſtill under the teaching of it; without which no man can know what God is, nor what is his worſhip, nor what is the manner of his worſhippe, nor what duties wee are to performe, nor how to performe them, either to himſelfe, or to our brethren.

2. The

2. The Law in the ſubſtance of it, is a revealer of ſinne, *Rom.* 3.19. *By the Law commeth the knowledge of ſinne*; and every ſinner, yea even beleevers are ſtill under the rebuke of it, ſo long as in many things they offend all, and ſtand in need of the Law, both to worke them to humility and repentance after new ſinnes committed, to worke them to a feare and reverent awe of God, and to drive them out of themſelves unto Chriſt, for recovery out of their dayly infirmities; for where there no Law, there were no tranſgreſſion, nor diſcovery of it, *Rom.* 4.15.

3. The Law in the ſubſtance of it is a rule of good life and as the Goſpell teacheth *how to beleeve*, ſo the Law teacheth *how to live*: the Law is as the touchſtone to try what is gold in us, and what is droſſe; it is as the line and plummet to

ſhew

ſhew what is ſtraight, and what is crooked: and thus is under the direction of it both for matter and manner of all actions which pleaſe or diſpleaſe God. For as the Law civill is the rule of civill life, ſo Gods Law is the rule of godly life: and as a good workeman that is Maſter of his trade, will have his rule ever at his backe, or in his hand, to meaſure every piece of his worke, that it may ſtand levell and ſquare; ſo even the beleever hath as continuall need of the rule of the Law, which (the Apoſtle ſaith) is *profitable for doctrine, correction, reproofe and inſtruction even of the man of God*, 2. Tim. 3. 17.

4. The Law in the ſubſtance is the expreſſe idea or repreſentation of the Law of nature written in our hearts in the time and ſtate of innocency, and the naturall principles of it cannot

not be quite extinct, or ſhaken out of the heart of the worſt man; for the very Heathens had it written in their hearts, *Rom.*2.15. and much leſſe can it be ſhaken out of the beleever, in whom it is renewed and rewritten in their ſpirits by the finger of Gods ſpirit, *Ier.*31.33. Nay the beleever cannot chuſe but be framed to a cheerefull and ſpirituall obedience of it, ſo long as the ſpirit performeth that office in them.

5. The Law in the ſubſtance of it, promiſeth a righteouſneſſe, and eternall life to all the performers of it: and no beleever expecteth another righteouſnes, nor another life, nor on any other condition, than the ſame in the Law; onely in another maner & meanes the ſame life muſt bee attained, by our full performance of the Law, though not in our ſelves, but in

in our ſurety; and by the ſame righteouſneſſe, not inherent in us, but imputed unto us. So as by this former conſideration wee ſee that the *beleever is ſtill under the whole ſubſtance of the Law.*

The beleever is under the whole ſubſtance of the Law.

And now in the ſecond place ſeeing the juſtified perſon is ſo many wayes under the Law, how ſaith the Apoſtle that the beleevers are not under it? To reſolve which point, wee muſt now conſider the circumſtances and appendices of the Law, which make it an heavy yoak, an intolerable, and inſupportable burden, in regard whereof the beleever is not under it. Theſe appendices of the Law are ſeven.

Seven appendices of the Law, in none of which the beleever is under the Law.

Firſt, one conſequent of the Law is, that it yoaketh every man to a perſonall performance of it; for himſelfe muſt doe all things that are written in the Law, to live in them.

And

And this is now an *impoſſible obedience, becauſe of our fleſh.* But Chriſt having perfectly fulfilled the Law for the beleever, and becomming the end of the Law for righteouſneſſe to every one that beleeveth: in this regard they are not under this rigour of the Law, which knoweth no ſurety, no Mediatour, no imputed obedience, but in every mans owne perſon; and yet the Goſpel remitteth no part of the ſubſtance of the Law, which requireth perfect obedience: only it tendreth it in the perſon of the ſurety, and gets acceptance when perfect obedience is done *for* the perſon, though not by him.

τὸ ἀκριβοδίκαιον.

2. Another appendix of the Law is, that this *rigorous* exaction of perſonall, and perfect obedience is urged upon paine of eternall death: for, *Curſed is every one that continueth not*

in

in all things that are written in the booke of the Law, Deut. 27. 26. and *Gal.* 3. 10. Now the beleever is not under this conſequent of the law: for *Chriſt was made a curſe for us, and redeemed us from the curſe of the Law, Gal.* 3. 13. and by him being juſtified by faith, we eſcape this damnatory ſentence, *Rom.* 8. 1. But it is one thing to bee free from the curſe of the law, another from the law it ſelfe: and it is no good ſequell, Wee are free from this ſanction of the law; therefore from the ſubſtance.

3. Another appendix of the law is, that it urgeth and forceth it ſelfe upon the conſcience with feare and terrour; for as was the manner of the lawes delivery at the firſt, ſo it ſtill thruſts it ſelfe upon the ſoule by coaction and conſtraint. And thus the beleever is not under the law; for the grace of Chriſt

In which regard it is called πνεῦμα δουλείας, and πνεῦμα φόβου. Rom. 8. 15. 2 Tim. 1. 7.

exempteth him from the rigorous exaction of it, and frameth his heart to a willing, and cheerfull endeavour in obedience; for what the law preſcribes to bee done, it helpeth in the doing of it: and as Chriſt himſelf became under the law not forced or coacted, but freely; ſo is now the Chriſtian.

But this being but an adjunct, ſhall wee argue from removing an accident, to the remotion of the ſubject? or becauſe we are not under the law as a rigorous exactour, and terrible revenger, therefore wee are not under it as a righteous commander, and holy conductor?

The 4 conſequent of the law is, that it acknowledgeth no juſtification or life, but by compleat obedience; no life or ſalvation muſt be expected by the law, but by keeping it wholly and exactly. And thus it is an im-

impoſſible yoake; for *by the workes of the Law no fleſh can bee juſtified, Rom.* 3.20. ſo as now the beleever is not under the law for *juſtification*, unto whom Chriſt is made righteouſneſſe, and whoſe perfect obedience is imputed, *Rom.*4.5. But it is no good argument, that becauſe the law is *fulfilled* by Chriſt, it is therefore *aboliſhed* by Chriſt: ſurely every ſimple man can diſtinguiſh betweene *accompliſhing* and *aboliſhing* the law: nor it will not follow, that becauſe the law cannot *juſtifie*, therefore it cannot inſtruct, guide, or *edifie*.

The 5 conſequent is, that the law is the vigour and ſtrength of ſinne; that it arraignes, and condemneth the ſinner, and is the *miniſter of death*, 2. *Cor.* 3.7. But *there is no condemnation to thoſe that are in Ieſus Chriſt*, *Rom.* 8.1. for that heavy ſen-

tence of the Law is transferred upon Christ himselfe, and carried off the beleever. But it will never hold weight or water in argument, that becauſe a beleever is freed from the *damnatory* power of the Law, hee is free therefore from the *mandatory* and directory power of it.

The 6. conſequent or appendix of the Law is, that thereby ſinne is excited and provoked by our owne corruption rebelling againſt the Law, *Rom.* 7. 11. which is not by the fault of the law, which remaineth *holy, juſt, and good:* ver. 12. but by our wicked nature, which is more violently carried to that which is forbidden; even as an untamed colt, the more it is hampered, the more mad and ſtirring it is. But the beleever is not thus under the incitation of the Law, who by grace is in great part freed from this

Quod non licet acrius urit. Gens humana ruit in veti tum nefas.

this reluctation and reſiſtance, and by the ſame grace made tractable and willingly ſubject to the Law, which they diſcerne to bee ſo concordant, and a very counterpaine of the holineſſe and juſtice of God himſelfe; and thinke themſelves ſo farre from being looſed from the Law by the doctrine of grace, that they are faſter tied to the obedience of it.

The 7 and laſt appendix of the Law, is to conſider it as the Law of *Moſes*, and in *Moſes* hand given to the Church of the *Iewes*; in which reſpect it had many circumſtantiall references to that people, and many acceſſories in the adminiſtration towards them; beſides ſome ſtrictneſſe, rigour, and terrour to that people under rudiments: In regard of which, beleevers in the new Teſtament are not under the Law as it was in *Moſes* hand; but ſun-

dry references and circumſtances, as ſuppoſe, time, place, perſons, tables, teſtament, manner, meaſure, terrour, rigour are altered, and changed in the Church ſince Chriſts death. But it will prove no good reaſon, that becauſe an heire in minority is under tutours and rods, therefore hee may being come to yeares live as hee liſt, and become a lawleſſe man: or that becauſe the law as given by *Moſes* to the Church of the *Iewes* is in ſome *circumſtances* altered, therefore it muſt bee in the *whole ſubſtance* of it aboliſhed, and that *wholly*: or that becauſe the Church of the olde Teſtament was under a ſtrait law, therefore the Church in the new Teſtament muſt bee under none.

The ſumme of all is compriſed in theſe three following concluſions:

1. That the regenerate are never

never *ſine Lege*, that is, without Law: of wicked men is ſaid, that they are *lawleſſe*, and deſcribed to be *diſobedient, ungodly*, ſinners, *unholy, prophane*, the genuine epithetes, and right characters of our late Anomiſts and Antinomiſts; but the regenerate are no ſuch.

Regenerate are not without a Law. 1 Tim. 1. 8 ἄνομοι

2. That the regenerate are not (as our Text ſaith) *ſub Lege*, not *under* the law: namely in reſpect: 1. of *Juſtification* by the law: 2. of *Condemnation* by it: 3. of *Perſonall and perfect obedience*, which Chriſt in their ſtead hath undertaken, and performed: 4. of *Coaction*, and conſtraint, from which the ſpirit of liberty hath freed them in great part: 5. of the ſundry *acceſſories* of *Moſes* his adminiſtration to that people to whom it was delivered: In theſe regards, and ſome other they *are not under the Law*.

Not under the Law in 5. reſpects.

3. That the regenerate may

But under, that is, within the compaſſe of the Law

be truely ſaid to be *in Lege*, that is, in, or under the Law, or within the compaſſe of the Law; in reſpect, 1. of the doctrine, rule and *inſtruction* of it: 2. of their *ſubjection* unto it, who frame their lives *ſecundùm Legem*, according to the Law: 3. of the ſpirits *inſcription*, who writing it in their hearts keepes them within the compaſſe of it, and holdeth them in the reſpect and cheerefull obedience unto it. And thus we have cleared the meaning of the Apoſtle in this, and other phraſes of the like ſound, *Ye are not under the Law.*

CHAP. 3.

Proving beleevers under the rule and direction of the Morall Law.

NOw becauſe the ſonnes of Belial are come out, and tumultuouſly are riſen (as did the

the heathens) againſt the Lord, and his moſt righteous law, ſaying, *Let us break theſe bonds, and caſt theſe cords from us*; for wee are under the teaching of grace, and under the rule of the ſpirit, all *our worke is done to our hand, and wee have nothing left for us to do*, and therefore the Law to us is as the ſeven green cords on *Sampſons* armes, which he *brake off as a thred of tow when it toucheth the fire*, and our ſelves as looſe, and at liberty from it, as hee was from them; for *the whole Law is abolliſhed to us wholly*. Therefore wee are to prove againſt them, that true beleevers have both a true uſe of the Morall Law, and beſides their lively faith, wherein they have received the Spirit, have need of the directions, and doctrines of the Morall Law, for the performance of the duties of it: and that by theſe reaſons.

Pſal. 2, 2, 3.

Iudg. 16. 9.

1. *Reaſon.* All the ſame ſins are forbidden after faith as before.

If the ſame ſinnes be forbidden after faith as before, then is the Law in ſome force to beleevers. But the ſame ſinnes are forbidden them after faith as before. And therefore the Law is in ſome force to them.

Rom. 7. 7. The propoſition is cleare, becauſe the Law onely *diſcovereth and revealeth ſinne*, as the Goſpel doth the remedy. The aſſumption is alſo manifeſt, becauſe the Law is an eternall truth, and is never at agreement with any ſinne in whomſoever. Concupiſcence before faith is ſinne, and no leſſe ſinne after faith in the regenerate: *Davids* murder, and adultery were ſins after faith: and the ſame man that beleeved in God, committed adultery with *Bathſheba*.

Object. Theſe were foule ſins in themſelves, but not in him becauſe he was juſtified.

Anſw. Then *Nathan* was deceived

deceived in saying, *Thou art the man:* and *David*, when he said, *I have sinned.* Had *David* sinne after faith? then was *David* under a Law for obedience: for every sinne is the *transgression of the Law*, and *where no Law is, can be no transgression.* The like of *Peter* in the new Testament apparantly a beleever, for *Christ prayed that his faith should not faile*; yet after that fell into those foule sinnes against the Law, rash swearing, and false swearing, and cursing himselfe; which were foule sins in him, as well as in themselves; why should hee else goe out, and weepe bitterly? *Peter*, as full of shifts as hee was to save his skin, was to seeke in this shift, to turne off all his sinne, and sorrow at once, that being a beleever, and in the new Testament, the Law had nothing to doe with him. 1. Ioh. 3. 4.

This

This argument our Novatians and Familists can by no other shift avoid, but by flying to a perfect purity in themselves: for this is a dangerous, and desperate principle of their Catechisme rife in the mouths of their Novices, *Be in Christ, and sinne if thou canst*; and is very coherent with their other tenents: for were the Morall Law indeed wholly abolished, why should they not worship false Gods, sweare, breake the Sabbath, rebell, kill, whore, steale? what should hinder them from rayling, and reviling all Ministers and people, besides their owne sect, as in a dead faith, as onely morall men in state of death? all this is no sinne: abolish the Law, and thou maist say, *Sin if thou canst.* But oh vaine men. Can *David* sinne, and for his *sinne his flesh tremble with feare of Gods judgments?* Can *Peter* at the side

The Saints are perfect not perfectists.

Psal. 119. 120.

of

of Chriſt ſinne, and that after ſo many warnings of Chriſt himſelfe? Doth *Paul* know but in part, and after faith find a *law in his members rebelling againſt the law of his minde?* and that after grace received, *the good hee would doe, hee did not, and the evill hee would not doe, that did hee?* and are you in ſo high a forme beyond theſe worthies, that you cannot ſinne if you would? Ponder a little theſe places of Scripture, and if you be ſtill mad of your perfection, I will ſay of you as *Ierom* of your fellowes; You had more need of phyſick to purge your braines, than perſwaſion to informe your judgements. *Eccleſ. 7. 20. There is not a juſt man on earth that doth good, and ſinneth not.* 1. *Kings* 8.46. *For there is no man that ſinneth not. Object.* No? *Hee that is borne of God ſinneth not. Anſw.* The Apoſtle ſaith not ſimply and

Rom. 7. 15 19. 23.

Hypocratis magis fomentis, quam monitis noſtris indigent.

and abſolutely that hee hath no ſinne, or ſinneth not; but hee ſinneth not induſtriouſly, hee makes not a trade of ſinne, hee ſinnes not as the wicked doe, nor ſinneth not in raigning ſin, nor ſinneth unto death, without returne and repentance, becauſe the ſeede of God abideth in him, and deſtroyeth in him the worke of the Devill. *Prov.* 20.9. *Who can ſay, I am pure from ſinne?* Who? I can ſay ſo, and I can, ſaith every Libertine; my ſin may be ſought for, and cannot bee found; and mine, ſaith another, is waſhed off, that it cannot be ſeene; and mine, ſaith a third, is as a bottle of inke diſperſed in the ſee, and not to bee diſcerned. And indeed thus it is in the juſtified in reſpect of Gods account, and imputation; but while they ſpeak ſo magnifically of themſelves in reſpect of the preſence of ſinne, they onely blow up their

Non dicit non peccat, ſed non dat operam peccato. Beza.

Qui ambulant in viis Domini, non operantur peccatum, et tamen non ſunt ſine peccato. Aug. in Pſal. 118. conc. 2.

their bladder bigger, which all the while is ſwelled up but with ſtinking winde and emptineſſe. But they would have ſome places out of the new Teſtament, as men beyond the reach of the olde. And ſo they may. *Iam.* 3.2. *In many things wee ſinne all: Wee all*; all Apoſtles, all Chriſtians; *ſin*, that is, tranſgreſſe the Law; *in many things*, by daily failings and errours: and therefore all wee in the new Teſtament, ſince Chriſts death, though wee bee juſtified by faith, are under the rule and obedience of the Law; becauſe we ſin in many things. 1. *Iohn* 1.8. *If wee ſay we have no ſin, we deceive our ſelves, and there is no truth in us. Wee:* Who? The Apoſtle ſpeaketh of carnall men, ſay ſome of the Libertines: as if the Apoſtle was a carnall man: but the former verſe expreſſeth who they bee that *have ſinne*; thoſe that *walke*

Non peccare Dei iuſtitia eſt, hominis iuſtitia, indulgentia Dei. Bern. ſer. 23. in Cantic.

Nunc bene vivitur ſi ſine crimine; ſine peccato autem qui ſe vivere exiſtimat, non id agit ut peccatum non habeat, ſed ut veniam non accipiat. Aug. Enchirid.

Hæc eſt regeneratorum perfectio, ſi ſe imperfectos eſſe agnoſcant. Auguſt.

walke in the light; thoſe that are in communion of Saints, and *have fellowſhip one with another*; and thoſe that are juſtified and ſanctified, whom *the blood of Ieſus Chriſt his Sonne hath cleanſed from all ſinne.*

2. *Reaſ.* The ſame duties are required after faith as before,

If the ſame duties bee required of all after faith as before, and every conſcience bound to the performance; then the Law in the whole uſe is not aboliſhed to beleevers. But the firſt is true: and therefore the ſecond. The former appeares, becauſe where any duty is commanded, there the rule of that duty is implied: and this rule is the Morall Law, which bindeth all men to all duties of it both before and after Chriſt, being an eternall meaſure of all that is right or crooked.

That it is a rule of duty before Chriſt, they deny not; and that it is a rule of duty ſince Chriſt,

Chriſt, I make it plaine thus.

1. Becauſe Chriſt himſelfe did confirme, expound, eſtabliſh and fortifie the Law by his word and authority, which was the ſcope of his large Sermon upon the Mount, in *Matt*, 5. 6. and 7. Chapters: which had it beene to bee vtterly aboliſhed, hee would rather have declaimed bitterly againſt the Law as our Antinomiſts do, and haue rather commended the *Phariſees* for weakning it by their gloſſes; than have vindicated and reſtored it, to the full ſtrength and power of it.

Quod accuratius Chriſtus expoſuit, magis pertinere ad Chriſtianos creditur.

2. Our Lord not onely confirmes it in it ſelfe by his doctrine and life, but alſo in the conſcience of every Chriſtian. *Matth.* 5.19. *He that breaketh the leaſt of theſe Commandements, and teacheth men ſo to doe, ſhall bee leaſt in the kingdome of heaven: but he that ſhall teach and obſerve them, ſhall be called*

called great in the kingdome of heaven: that is, ſhall bee honoured, and counted a worthy member in the Church of God. No, ſaith the Libertine, wee muſt not teach the Law in the Church; and thoſe that doe are legall Preachers, that leade men into a dead faith; we muſt doe nothing, becauſe God commands us: nay wee not onely reverſe the leaſt of them, but all at once, and teach others ſo to doe. See now if fire be more contrary to water, or Chriſt to Belial; than Chriſt to theſe ſonnes of Belial, that will bee vnder no yoke of the Law, no rule, no obedience.

3. The Apoſtles after Chriſt bring converted Chriſtians every where to the rule of the Law, & frequently alledge the Law, to urge the duties of it: and therefore the Law ceaſeth not to bee the rule in the new Teſtament; for if it had, they would

would not have preſſed exhortations by the law, *Rom.* 12. 19. *Dearely beloved, avenge not your ſelves:* Why? *For it is written, Vengeance is mine, Rom.* 13.8,9. Preſſing the duty of love, the onely debt beſeeming a Chriſtian, hee urgeth it by this argument; becauſe, *love is the fulfilling of the law*; and repeateth all the Commandements of the ſecond Table, not to repeale or reverſe any of them, but to confirme them as the rule ſtill, and comprehendeth them all in this, *Thou ſhalt love thy neighbour as thy ſelfe, Epheſ. 6.1. Children obey your parents*; and preſſeth the duty from the law; *for this is the firſt Commandement with promiſe, Heb.* 12.28. *Let us have grace to ſerve God acceptably, with reverence and feare.* Why? *For our God is even a conſuming fire.* Did not now the Apoſtles come as well with *a rod*, as with

1 Cor. 4, 21

2 Cor. 5. 11

with *the spirit of meeknesse?* did not they *perswade men, as knowing the terrour of the Lord?* did not they call mens eyes, not onely to *behold the goodnesse of God*, but also to *behold his severity? Rom.* 11. 22. Dare now an audacious Libertine step out and tell the Apostles (as they tell us) that they were legall Preachers, that they taught men popery and justification by workes; and that they made men onely morall Christians, because they held the Law before them as the rule of all duties both of piety and charity?

3. *Reas.* Christ came not to abolish the Law, and therefore it is not abolished.

If Christ came not to abolish the Law, but to fulfill it, then the Law is not abolished: for either Christ abolished it, or none; and either by his comming, or not at all. But Christ chargeth us, not to thinke that hee came to abo-

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liſh it, *Matth.* 5. 17. For what is it to deſtroy the law, but to take from it that vertue and power whereby it is a Law, and to make it of none effect. And that Chriſt came not to deſtroy the law is manifeſt: becauſe 1. It is his owne law, *which muſt endure for ever in heaven*, *Pſalm.* 119. 2. Becauſe it is *holy*, *juſt*, and *ſpirituall*. *Rom.* 7. 13. Which words imply. 1. That there is in it a ſupernaturall, divine, and unperiſhing vertue, reſembling God himſelfe, who ſhall as eaſily bee deſtroyed as his law. 2. That it ſerveth to bee a divine direction of all men, in all holy, juſt, and ſpirituall duties. 3. That it is an holy inſtrument of the ſpirit, by which hee leadeth out the faithfull into the practiſe of thoſe duties. 4. That whoſoever have the ſpirit ſent to dwell, and rule, and to write the Law in their

Chriſt came not to deſtroy the Law, why?

their hearts; they cannot detract from the law; but the more ſpirituall themſelves are, the more doe they diſcerne the ſpiritual power of it, and frame to the ſpirituall obſervance of it: ſo did the Apoſtle in this place; ſo *David*, *Pſal.* 19.7,8. and 119.39.

But to fulfill it, how?

Nay Chriſt came to *fulfill it*, in himſelfe, and in his members. 1. By preaching, illuſtrating, and inforcing the law, by vindicating it from falſe gloſſes, and reſtoring to the full and firſt ſtrength of it; by all which hee ſheweth it to bee immutable and eternall. 2. By plenary and full ſatisfaction of it, and by his perfect, and perſonall obedience, both active and paſſive; ſo as he fulfilled all the righteouſneſſe of it, and left not one iota of it unfulfilled. 3. By donation of his ſpirit, writing the law in the hearts of the elect, and inciting

citing them to new and cheerfull obedience of it; for to this end the Saints receive the law of the spirit of life, that they may not walke after the flesh any more, but after the spirit. Rom. 8. 2.

If the Apostles after Christ did not abrogate the law, but establish it, then it is not abolished to beleevers in the new Testament. But they by the doctrine of faith did not, *Rom.* 3. 31. *Doe we abrogate the Law by faith? God forbid; nay wee establish it.* Where the Apostle cries downe that grosse conceit of the contrariety of the law and Gospel, so as one of them must needs devoure the other, as *Moses* rod did the rods of the inchanters. True it is they are a distinct and divers doctrine; but in God and his word is no contrariety. And true it is the law and Gospel will never stand together in the justifi-

4. *Reas.* Nor the Apostles abolished the Law.

Lex et fides mutuo ſe iuvant, mutuo ſibi dant manus. P. Mart.

juſtification of a ſinner before God, yet they friendly concurre and agree in Chriſtian converſation, wherein they are inſeparable, as alſo they are in Chriſtian inſtitution; yea, here they helpe one another, as one hand doth another. Whence the holy Apoſtles who knew that the Goſpel was not properly and ſubſtantially the law; yet uſually in the publication of the Goſpel confirme the authority of the law. See ſome inſtances. *Rom.* 1. 18. *The Goſpel is the power of God to ſalvation:* and by it not onely the *righteouſnes of God is revealed from faith to faith*, but the *wrath of God is revealed from heaven againſt all ungodlineſſe:* not that the Goſpel is a *miniſtery of wrath*, but a witneſſe that wrath hangs over the heads of wicked men rejecting the Goſpel. *Rom.* 2. 16. *Chriſt ſhall judge the ſecrets of men according to my Goſpel:*

But confirme the authority of it.

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that is, according to the witneſſe of the Goſpel preached by mee. 1. *John* 2. 1. *Brethren, I write theſe things to you that you ſinne not:* and what did he write elſe but the ſweet tidings of the Goſpel, that if any *confeſſe his ſinnes, God is faithfull and juſt to forgive them*; and that *if any ſinne, wee have an Advocate with the Father, &c?* For as no man can teach any duty of the Law, but therein calls to faith: for call to the love of God, the ſubſtance of the firſt Table; muſt not hee be firſt beleeved, and then loved? or to prayer; how can they call on him on whom they have not beleeved? and ſo in the reſt: ſo neither can a man preach faith without ſome reference to the Law; for can a man beleeve a remedy without knowledge, & ſearch of the wound? nay it is the Law that fits us to prize Chriſt a Phyſitian, or

1. Ioh. 1. 9.

elſe would wee never meddle with him, no more than hee would ſeeke out for a garment that hath no ſence of his ſhame or nakedneſſe. What if the law know not, nor command one to die, or ſatisfie for another; yet it doth not denie, or exclude, or hinder the mercy of God revealed in the Goſpel, but maketh way unto it. The Apoſtles therefore did not abrogate the Law by faith: nay (ſaith our Apoſtle) *we eſtabliſh it.* From whence the argument will riſe ſtronger: *If the Apoſtles did ſtabliſh the Law by the doctrine of faith, then is not the Law aboliſhed to beleevers in the new Teſtament.* But they did eſtabliſh the Law by faith.

Queſt. How doth faith ſtabliſh the Law?

Anſw. 1. In ſhewing that all the menaces and curſes of it are not in vaine, but all fulfilled in Chriſt, who was laid under

under them all to free us from them.

2. It fulfils the Law, becauſe it bringeth before God the perfect fulfilling of the Law for juſtification; though not in our ſelves, yet in our ſurety, in whom wee have perfectly fulfilled it, and ſhall live by it; the Law muſt be abſolutely fulfilled by us in our ſurety, or we cannot live.

3. It ſtabliſheth the Law, becauſe *faith worketh by love:* which love is the fulfilling of the Law: ſo as by faith being juſtified, as wee are in a ſtronger obligation to the duties of it, ſo wee begin a new obedience to all the commandments, and there is no duty which a Chriſtian is not firmely obliged unto. Tell mee (ſaith *Auguſtine*) what there is in all the ten Commandements, what it is that a Chriſtian is not bound unto?

Dicatur mihi in decem præceptis quid non ſit a Chriſtiano obſervandum. Cont. Fauſt. lib. 3.

4. Becauſe by faith wee can pray, and by the prayer of faith obtaine the ſpirit of God, by whom wee are ſupplied with needfull ſtrength to obey the Law: ſo *Aug:* Faith obtaines grace, by which the Law is fulfilled: and *Ambroſe* ſaith, that faith ſtabliſheth the Law, becauſe faith ſhewes thoſe duties to be done which the Law commandeth to be done. And thus have we ſtrengthened our fourth argument, which hath proved that the Apoſtles of Chriſt aboliſhed not the Law, but eſtabliſhed it: and therefore it is not without uſe and force in the new Teſtament.

Fides impetrat gratiam, qua Lex impletur.

Quia quæ in Lege dicta ſunt facienda, per fidem obtenduntur facta. Ambr.

5. *Reaſ.* Every beleever is bound to ſtrive to conformity with the Law.

In whomſoever muſt bee a conſtant endeavour of conformity to the Law, to thoſe the Law is not aboliſhed. This is plaine, becauſe where any thing is to bee regulated, there the rule is neceſſary. But every beleever

leever after converſion muſt ſtrive to a conformity with the Law, 1. in his *inner* man, 2. in his *outward* man, 3. in his *whole* man.

1. In his *inner* man, he muſt *delight in the Law of God, Rom. 7. 22.* both *in his minde he muſt ſerve the Law of God*, verſe 25. and in his affections hee muſt *loue the Law. Pſal. 119. 97. Oh how loue I thy Law. Pſal. 1. 1. The bleſſed man delighteth in the Law of the Lord*: not onely in the knowledge of it (which an hypocrite may) but in the conformitie of their hearts and affections with it; they carry friendly affections to the Law. Our Antinomiſts outboaſt all men in point of their juſtification. But Saint *Ambroſe* his rule denieth them to be juſtified, becauſe they are not friends with the Law. And Mr. *Luther*, whom they challendge as their friend, and favourer

1. In his inner man

Juſtificati amici Legis efficiuntur. Ambr. in Rom. 8.

Qui dicit se diligere Legem mentitur; tam enim amamus Legem, quam homicida carcerem.

vourer, rangeth them among unjustified, and unregenerate men; of whom hee saith, that they love the Law, as well as a murderer loveth the prison, and so well love these the Law, and therefore by his censure rejected among the unregenerate.

2. In his outward man.

2. In his *outward* man, and action the justified man must testifie that the Law of God is *written in his heart*: so the Apostle, 1. *Joh.* 2. 17. *He that fulfilleth the commandement abideth for ever.* What is this commandement, and what is it to fulfill it? The Commandement is the same which he had delivered in the former part of the Chapter, consisting of two branches. 1. To beleeve in the Sonne of God, as our onely satisfaction, our onely advocate, and the reconciliation for the sinnes of the world, v. 1. 2. That we embrace him as

as our unerring patterne of our lives, and walke as hee walked, ver. 6. *Queſt.* How did hee walke? *Anſw.* 1. In the generall obſervation of the whole Law. 2. In ſpeciall: In the perfect love of the brethren, ver. 9. and in the contempt of the world. Now muſt Chriſt walke in the obedience of the Commandements, and muſt not the Chriſtian? Yes, ſaith the Apoſtle, Every Chriſtian muſt *fulfill* the commandement.

Object. What will you teach juſtification by works?

Anſw. No, we call not men to legall fulfilling of the Commandement, but evangelicall: as 1. when the minde delighteth in the Law of God, as holy, juſt, and good. 2. When the heart hides it, to conforme unto it. 3. When the affection deſireth to fulfill it, rejoyceth when he can attaine to any obedience, and ſorroweth when

hee faileth in it. 4. When in his actions hee beginneth that obedience which ſhall end in perfect fulfilling: this the Gospel accepteth, and accompteth a fulfilling of the commandement. Thus the Apoſtle, *Rom.* 8. 4. *The righteouſneſſe of the Law is fulfilled in us, which walke not after the fleſh, but after the ſpirit:* that is, Chriſt by his meritorious obedience to the death, hath not onely freed us beleevers from the *condemning* power of ſinne, but from the *commanding* power of it; and ſo renewed our nature, as that the law of God ſhall be fulfilled in us: and that two wayes. 1. By application of his owne perfect fulfilling of it unto us; with whom we by faith being united unto him, whatſoever is his being the head, is ours alſo being members. 2. By our ſanctification it is fulfilled in us *inchoately:* that

that is, by obedience begun here, which at laſt ſhall be perfected, ſo as not the leaſt motion or deſire contrary to the Law ſhall bee left in our nature. Thus is the righteouſneſſe of the Law fulfilled, not by us, but in us, even here below; and is our rule both in earth and in heaven.

3. In his *whole man*, the beleever muſt grow up to the image of Chriſt, and to the conformity of his holineſſe, which is no other but the perfect image of God expreſſed in the Law. This growth in grace, and ſanctification, is called the *riſing up* to full holineſſe, as the Sunne riſeth up higher till perfect day. *Prov.* 4. 18. *The way of the juſt is as the light, which ſhineth more and more till perfect day.* But this cannot be done without the helpe of the Law, the onely rule by which, and the ſcope unto which it

3. In his whole man.

muſt be directed. For 1. how ſhould a beleever free from ſin know himſelfe *in the ſervice of righteouſneſſe*, as *Rom.* 6.18. if hee bee under no command, or if his obedience bee without rule or direction? 2. Or how ſhould he diſcover his daily errors, to bee humbled for them? how ſhould hee *remember from whence hee is fallen?* or be raiſed to *doe his firſt workes* (for all this muſt further his ſanctification) without the rule of the Law? 3. Or, how ſhould hee ſee the imperfection, and uncleanneſſe that cleaveth to his beſt duties, whereby he is kept from proud Phariſaiſme, and the arrogant conceits of theſe libertine perfectiſts; but by this ſtraight, and unalterable rule of the law? By all which reaſons it appeareth that the Morall law is not without force and uſe unto beleevers.

CHAP.

CHAP. 4.
Diſcovering the true grounds of oppoſing ſo cleare a doctrine.

WEe never reade of hereticke, but hee would challenge the ſacred Scriptures as the grounds of his hereſie, which indeed are the onely hammer of hereſie: and even ſo theſe ſpiders, who ſucke poiſon out of the ſweeteſt flowers, ſet a flouriſh and varniſh over their poiſonfull opinions with ſome Scriptures, either wreſted and writhen out of their owne ſence, or broken off from other Scriptures and themſelves; for they haue the Scriptures, as *Auguſtine* ſaith, the *Donatiſts* had the Sacraments, for *oſtentation* rather than for *ſalvation*. This vizard we ſhall put off in the 9. Chapter, which ſhall

Niſi dum Scripturæ bonæ intelliguntur, nõ bene, & quod in iis non bene intelligitur, etiam temere & audacter aſſeritur, Aug. expoſ. in Ioh. tract. 18.

Habent Scripturas ad ſpeciem, non ad ſalutem. De Baptiſ. contra Donat. lib. 4.

ſhall vindicate the Scriptures foulely miſtaken & miſapplied by them, and reſtore them to their true ſenſe and ſtrength againſt themſelves; for no ſword is ſo fit to take off *Goliahs* head as his owne, and no weapons can bee more keene againſt theſe, as thoſe which wee ſhall wreſt out of their owne hands. But in the meane time we will firſt lay open the true grounds of this unhappy ſchiſme, and the right riſe of theſe palpable errours. And theſe I obſerve to bee three. 1. Groſſe ignorance: 2. ſwelling pride: 3. love of licentiouſneſſe, joyned with the hatred of holineſſe, as wee ſhall diſcover in their order. As truth hath no enemy but falſehood, neither light any contrary but darkneſſe; ſo the cleare rayes and beames of ſaving knowledge, iſſuing from Chriſt the Sunne of righteouſneſſe,

The firſt maine ground of this ſchiſm ignorance.

neſſe, are darkened and obſcured in corrupt mindes by the clouds and miſts of ignorance, the common mother of miſtakes and errours: for what can a man in the darke doe other then miſſe his way, and marre his worke? And what hath made theſe audacious Libertins bold but blindnes? who while they buſie their heads in idle and fruitleſſe ſpeculations, and waſte their diſcourſes in idle and impertinent queſtions, are groſly ignorant in the very principles of Catechiſme, and farre to ſeeke in the very loweſt grounds of religion. I remember Mr. *Calvins* obſervation concerning the ſame ſectaries of his time: That whereas other hereſies were raiſed, and defended by men of learning, wit, education, and reading: this was ſet on foot, and maintained by ideots, rude, & illiterate men, that never learned their

Hi quidem homines indocti ſunt, ac idiotæ, qui non uſque adeo evolvendis chartis ſunt exercitati, ut ex iis delicia ſua addiſcere potuerint. Inſtruct. adverſ. Libert. cap. 1.

frenſie

frenſie by turning bookes, but in ſome Coblers or artificers ſhops and places of rude reſort: for the baſeſt ſchoole (ſaith he) will ſerve to teach a man to blaſpheme God: and to prove his aſſertion, hee nameth the two chiefe champions, who in his time raiſed and ſpread it about *Geneva*, both wel known to him, and drew a great multitude after them; of whom one would willingly have had the preferment of an hoſtler or porter; and the other of a chamberlaine or tapſter; fit captaines for their skill to levie, and lead ſuch a band: and even ſuch are the bricks that at this day are framed out of ſuch clay; a baſe ſort of people, whoſe ignorance (in the high conceit of knowledge) layes them open to deluſion, and wrappeth them in errors, ſo as none that ſavour of liberty commeth amiſſe unto them: whereof

Alter cubiculatius, alter hoſtiarius libenter fieri ſuſtinuerit. cap. 4. eiuſdem libri.

whereof while I give a liſt, or catalogue, let none thinke that I father any childe on them but their owne (if they will owne their owne writings) or any opinion, but ſuch as for the looſeneſſe of it, and likeneſſe with the reſt of the brood, will father it ſelfe.

I know I have to deale with men as ſlippery as eeles, who can play faſt and looſe with their owne tenents at their pleaſure (for what can hold them whom Gods Law cannot) Sure I am, many of them will deny theſe to be their opinions, or in this ſence; or reject them on ſome private perſons, or abſolutely deny what they reſolutely held, if any way they may either advantage themſelves, or diſadvantage their impugner. Nor herein I am not uncharitable: It is not long ſince one of their Maſters (in the hearing of a Miniſter

niſter, who himſelfe related the ſtory unto mee) taught a number of ſilly women gathered into his houſe on the Sabbath day; That the Law was wholly aboliſhed: That God could ſee no ſinne in the juſtified: That they were as perfectly pure as the Angels; yea as Chriſt himſelfe: with great vehemencie and contention both eſtabliſhing theſe and the like grounds and principles of his Catechiſme, and reviling our legall Preachers, that leade men into a dead faith. But upon the thurſday after, meeting the ſame Miniſter at the High Commiſſion Court, and fearing ſome danger towards him; hee diſclaimed to him with as much earneſtneſſe, all that hee had then taught in every particular. The Miniſter onely diſmiſſing him with admonition, to conſider how hee could anſwere God

God and his owne conſcience, in ſeducing ſo many ſilly women againſt his knowledge, onely to maintaine his teeth. It ſhall not much trouble mee whether they owne them or renounce them: I avow them to bee errours: and not onely creeping in the darke, but emboldening themſelves into the light, and ſuch as are very prejudiciall to many well-meaning but weake mindes, for whoſe ſatisfaction and ſetling I have ſet them downe as I have met with them *in their papers*, with ſome ſhort antidot and preſervative againſt them, intending rather a ſhort ſurvay, then any large refutation of them.

1. ERROR.

That Chriſt came to aboliſh the Morall Law: and that the Goſpel takes away all obedience to the commandements: and that true faith ſtandeth

at

at defiance with working[a] and doing.

Answ. This threefold error ariseth out of a threefold ignorance.

Ignorance of the end of Christs comming.

1. Out of the ignorance of *the end of Christs comming*, who saith expresly, that he *came not to abolish the law, but to fulfill it:* in himselfe *legally*; in beleevers *evangelically*: as wee have proved largely in the former Cha. reas. 3.

2. Of the nature of the Gospel

2. In the ignorance of the *nature of the Gospel*; which is so farre from *taking away all obedience to the Law*, as that it indeed teacheth and requireth obedience unto it; not whereby we *performe* the Law; but *testifie our faith* in the Gospel; and is therefore called the *obedience of faith*. The Law indeed calleth for personall obedience to satisfie and justifie before God, but so doth not the

ὑπακοὴ πίστεως Rom. 1. 5.

the Gospel; but onely for an obedience to testifie our love to Christ, who hath satisfied it for us: for this is testified by keeping his commandements. *Iohn* 14.23. *If any man love me, hee will keepe my Commandements.* What love then in these men, that will keepe no commandements?

Object. Our love makes us keep his commandements: but what is that to the commandements of the Law?

Answ. As if Christ did not command the same love and duties in the Morall Law. See *Matthew* 22. 37, 38. where Christ enjoyneth the young man all the duties of both Tables. 1. *Ioh.* 3. 23. *This is his commandement, that wee should beleeve, and love one another.* Is this his commandement of any other love than that which is the summe of the second Table? and what were the commandments

ments of the Apoſtles, but Evangelicall commandements, & commandements of Chriſt? and yet they commanded duties of the law. 1. *Theſſ.* 4.2. *Yee know what commandements we gave you by the Lord Ieſus.* What were they? Such as concerned fornication, verſ. 3. and oppreſſion and fraud, verſe 6. and were not theſe the ſame duties of the law?

3. Of the nature of faith.

The 3. error floweth from ignorance of *the nature of faith*; which is ſo farre from renouncing obedience, that it is never ſevered from obedience; and it is not true faith that *worketh not by love:* for what is it to beleeve? it is not onely to aſſent to what the ſcripture ſaith; but to adhere and cleave unto it, and to the Lord in the obedience of it: as *Henoch by faith walked with God*; *Abraham by faith left his Countrey*; *abode in the land of Canaan as a ſtranger*;

ger; *offered his ſoune Iſaac, &c.* And whence is it that obedience is called a *fruit of faith?* for every act of grace muſt riſe from the root of that grace, as every fruit from his owne root; ſo as workes of charity are rooted in charity, which is a diſtinct grace from faith: yet are they called fruits of faith, becauſe the doctrine of faith *enjoynes* them, and the grace of faith inclines the ſoule unto them; and becauſe faith receives the ſpirit of Chriſt for ſanctification, as well as the merit of Chriſt for juſtification. But why doe they exclaime againſt us for preaching and embracing a *dead faith*, while they obtrude on their Proſelytes a faith which muſt not worke by love; which, if they will beleeve St. *Iames*, is a *dead faith*.

2. ER-

2. ERROR.

That godly life hath nothing to doe with keeping commandements.

Godly life is nothing but keeping commandements.

Answ. The Scripture saith, that godly life is nothing else but the *fulfilling of the commandement*, and will of God revealed 1. *Joh.* 2. 17 *He that fulfilleth the commandement abideth for ever:* which is to be meant of *evangelicall* fulfilling, not *legall.* See *chap.* 3. *arg.* 5. One thing it is to exercise good works in way of obedience, another to rely on them in way of righteousnesse.

2. Our charge is in every thing to preve and *try what is the good and acceptable will of God:* and have wee nothing to doe with commandements the rule of triall? certainly wee can neither doe any *just* thing without the rule of justice, nor prosecute it *justly.*

3. The

3. The life of Chriſt was moſt godly, It was ſaid of him, *Heb.* 10.7. *In the volume of the booke it is written of mee, that I ſhould doe thy will:* and hereunto muſt every member bee framed that muſt be in conformity with the head.

4. Not any duty of godly life can bee acceptable or comfortable, but that which is warranted by a commandement, and we muſt know it ſo to be; there can be no right worſhip, or worſhipper, but hee that doth the will of God. *Iohn* 9. 31. *If any bee a worſhipper of God, and doth his will, him hee heareth* So doſt thou expreſſe love, ſhew mercy, execute juſtice, or practiſe any vertue, and not by vertue of any commandement? hee that will not heare the Lord, ſaying: *What I command thee, that doe onely:* ſhall heare, *Who required theſe things at your hands?*

3. ER-

3. ERROR.

That blessednesse is meerely passive, and therefore it is in vaine to put men upon actions for that end.

Answ. It is so to us in respect of *merit* and price; but in respect of *fruition*, it is obtained instrumentally by faith which is an action, and is said to be ours, yea our owne; for *the just lives by his owne faith*: not because wee are authours or causes of it, but subjects in whom God worketh it, and because by it things beleeved become our owne.

Hab. 2. 4.

Wee are meere patients in the causes of blessednesse, but not in the conditions of it.

2. We are meere patients in the *causes* of blessednesse; but in respect of *conditions* wee are not so: for as we said of faith, wee may also say of good works; God enableth to them, but man worketh them, and walketh in the way of them to bles-

blessednesse: not that our works are causes, but conditions without which blessednesse is not attained. See *Matthew*, 25.35.

3. This assertion bewrayeth great ignorance of the proper and present use of sanctification, and the duties of it; which they conceive as legally urged, to helpe the beleever in his title and right to the blessed inheritance purchased in heaven: whereas onely Christs righteousnesse and merits give *right* and *title* unto heaven; but yet the grace of sanctification gives us an *aptitude* and *fitnesse* unto it: for *without holinesse none shall see God*, *Heb.*12.14. and *no uncleane thing shall enter into the gates of that City*. Yea it is proceeding in sanctification to the measure, and stature of Christ, that fits us to the vision, and fruition of the glorious presence of God; and for

Christs righteousnesse onely gives *right* to heaven; but our sanctification gives a *fitnesse* and aptitude to it. Rev.21.27.

the full poſſeſſion of that heavenly inheritance.

4. ERROR.

That the juſtified perſon is free from all ſpot of ſinne, and perfectly righteous: for juſtice requires that a man ſhould bee as perfect as by creation before acceptation.

Anſw. 1. Juſtice requireth that Gods wrath ſhould be pacified, and a righteouſneſſe procured whereby the ſinner may be accepted to mercy: but not a plenary and perſonall perfection.

Iuſtification freeth the beleever from the *condemnation* of ſinne, but not from *inhabitation*.

2. They ſhew groſſe ignorance in the nature of juſtification, which frees the beleever from the *condemnation* of ſinne but not from the *inhabitation* or moleſtation: for ſinne is in the godly after juſtification, 1. *Ioh.* 1. 8. *If wee* (that is, we that walke in the light, and have

haue communion one with another) *ſay we haue no ſinne, we deceiue our ſelues.*

3. Faith it ſelfe in the juſtified is *ſincere*, but not *perfect*; for as we *know* things beleeued *but in part*, ſo wee *beleeue but in part*; our eye is not more dimme to ſee, than our hand is weake to receiue: yea even in the beſt faith is imperfect, and mingled with doubting. *Moſes* faith quailed at the Rocke; *Elias* in a paſſion would bee dead; yea even *Abraham* himſelfe, who was *ſtrong in faith*, though he doubted not of *infidelity*, yet he doubted of *infirmity*, *Gen.* 15. 3. By long delay, his faith was ſore ſhaken, when he ſaid, that *Eliezer* of *Damaſcus* muſt bee his heire. Now would I know how that which is it ſelfe imperfect, and not free from ſpot of ſinne, can make another altogether ſpotleſſe. See more hereof in the

Imperfect faith cannot make perfect.

second ground of this opposition.

CHAP. 5.

Containing foure more pernicious and erronious opinions.

5. ERROR.

That no action of the beleever after justification is sinne, for unto faith there is no sinne; for all sinne past: present, and to come, is taken away by the blood of Christ, and no sinne remaineth in the kingdome where faith reigneth, and sitteth judge; it is out of the Lawes element to judge of this blessed condition: Neither can God allow any worke that is defective in the beleever.

Answ. Here is the ghost of

of *H. N.* in this piece of new Gospel, which tels us a dreame of an absolute reigne of faith, where is still remaining sinne. True it is that faith deposeth the reigne of sinne, that it rule not, but so as that it selfe never reigneth in this life without the presence and assault of sin; for such as *say they have no sinne* with their faith, *deceive themselves.*

2. It is enough for the state of this life, that faith frame the heart to *willing* and *sincere* obedience, though not to *perfect* and *absolute.*

3. It argues their grosse ignorance in the Scriptures, which affirme, that both persons and duties of beleevers, though *imperfect*, & defective, are yet *pleasing.* 1. For their *persons*, God looketh upon them in Christ, and pronounceth of them, that though they bee blacke, yet they are comely.

Persons of beleevers imperfect, yet pleasing to God.

Prov. 12.22. *The Lord taketh pleasure in them that feare him, Psal.* 147.11. *The Lord taketh pleasure in his people, Acts* 10. 35. *In every Nation he that feareth him is accepted of him.*

And duties also.

2. For their *duties*, though they bee imperfect, yet they please him, because their persons doe. *Mal.* 3.4. *Then shall the offerings of Iudah and Ierusalem be pleasing unto thee, Phil.* 4.18. *An odour of sweet smell, a sacrifice acceptable and well-pleasing unto God:* speaking of the almes and charity of that Church, *Col.* 3.20. *Children obey your parents, for this is well-pleasing to the Lord.* And our comfort and happinesse is, that hee pleaseth to accept from us that which is sincere, though weake, and imperfect.

6. ERROR.

That our Preachers teach Popery in perswading good works

works to further mens owne ſalvation.

Anſw. Our doctrine and practiſe herein agreeth with the doctrine of the Scriptures, and with the practiſe of Chriſt and his Apoſtles, and becauſe the Sectaries caſt this imputation upon godly Miniſters, to weaken their authority among their people, it will not bee amiſſe in few words to cleare it: and that in theſe poſitions.

Godly Miniſters preach not popery in calling for good works to further mens ſalvation.

1. Wee teach according to Scripture, That every good worke muſt riſe from a good worker, for *the tree muſt firſt bee good:* and *men gather not figges of thiſtles.* So as a good worke is proper to a juſtified perſon, and the uſe of it cannot be to juſtifie, becauſe he is juſtified already.

Non præcedit juſtificandum, ſed ſequitur juſtificatum. Aug.

2. Wee teach the neceſſity of the duties of the Law to ſalvation; not as *cauſes*

Non necessitate efficientiæ, sed necessitate præsentiæ.

Via regni non causa regnandi.

or *merits* of our salvation or justification; which were to dethrone Christ, and preach Popery, but as a *way* and meanes appointed by God to walke into heaven: and so the Apostle preached them necessary. *Tit.* 3.14. *Let ours also learne to maintaine good workes for necessary uses:* and every simple man knoweth, that the holding of the way must needes further the journey, and conduce to the place intended.

Distinguish betweene the *iustice* of works, and the *presence* of them.

Iam. 2, 26. Iam. 1. 26.

3. Wee carefully alwayes distinguish betweene the *justice* of workes, which conduceth nothing to salvation; and the *presence* of workes, without which there is no expectation of salvation: for without their presence *all faith is dead*, and all *religion vaine*.

4. Wee distinguish in this doctrine, the *principall efficient* cause of righteousnesse and salvation,

vation, from the inſtrumentall. Is it a good reaſon, that becauſe Chriſt is the principall efficient, and the onely meritorious cauſe of our ſalvation; that therefore all the inſtrumentall and adjuvant cauſes and means of ſalvation muſt be cut off and caſt away? True it is that God alone decreeth our ſalvation, Chriſt alone meriteth it, the Spirit alone ſealeth it: but yet the Goſpel revealeth it, and that ſaveth; faith apprehendeth it, and that ſaveth: the Miniſters they preach it, and they ſave, namely miniſterially. 1. *Tim.* 4.16. *Thou ſhalt ſave thy ſelfe and them that heare theee.* Did the Apoſtle write Popery or derogate frō Chriſt, in ſaying, that *Timothy* did ſave himſelfe and others? or is it ſuch a piece of Popery to ſay, that the uſe of the meanes doth further the end?

The meritorious cauſe of ſalvation, excludeth not inſtrumentall.

5. What will you ſay of St.

Paul, who commands us to *worke out our ſalvation with feare and trembling?* It ſeemeth he thought that men muſt doe ſomething toward their owne ſalvation: as that Father did, who ſaith, That though God *made* vs without our ſelves, yet hee *ſaveth* us not without our ſelves. And *Phil* 4.17. when he calleth duties of beneficence and charity, a *fruit furthering our reckoning*; that is, as a *meanes*, not as a *merit*. I would know how they ſhould further our *reckoning*, and not further our *ſalvation*. True it is that mercy accepteth that for a furthering of our reckoning, which in ſtrict juſtice would not goe for payment: but yet ſeeing the ſame mercy takes us into the worke, wee may perſwade alſo with the Apoſtle, that Chriſtians would bee ſtill thus furthering their owne reckoning. The ſame Apoſtle ſpeaking

Qui fecit te ſine te, non ſalvat te ſine te.

king of the ſame duties, 2. *Cor.* 9. 6. calleth them a *ſowing*, and ſaith, *He that ſoweth liberally, ſhall reape liberally.* Whether doe not theſe men thinke, that ſowing is a furtherance to the harveſt? Surely S. *Paul* thought ſo, & yet minded not to ſtrengthen Popery: for neither is *hee that ſoweth any thing, neither hee that reapeth any thing*, but God that giveth the promiſe, and increaſe. The ſame Apoſtle ſpeaking of the duties of Chriſtian ſuffering, ſaith, not onely that they *turne to the ſalvation of the Saints*, *Phil.* 1. 9. but alſo that our *light and momentany afflictions cauſe unto us an eternall weight of glory.* And doe they not then further our ſalvation? and what doth the Apoſtle *Peter* ſay leſſe? when hee ſaith, that by addition, and exerciſe of graces, *an entrance is miniſtred abundantly into the kingdome of Chriſt.* And why doth 2. Pet. 1. 11.

doth the Apoſtle excite Chriſtians every day to further themſelves in the way of ſalvation, as runners by ſpeed and ſtrength get nearer the goale; if wee may not urge the doctrine of good workes, and Chriſtian duties, in pretence of the Lawes abolition? which certainely was as much aboliſhed in the Apoſtles dayes as now.

7. ERROR.

That not as much as any outward worſhip of God required in the Law is to bee performed by true beleevers ſince the comming of Chriſt: becauſe all the worſhip of the new Teſtament is inward and ſpirituall. Ioh. 4. 23. The houre commeth, &c. *and to receive the doctrine of the Goſpel by faith, is to worſhip the Father: Neither hath any other good worke done in obedience to the Morall*

Morall Law any reward: becauſe all is the free gift of God.

Anſw. 1. Here is a bundle of errours tied together, all for the upholding of atheiſticall liberty; whereby they would trample under foot all Gods ſacred ordinances at once, and looſe themſelves from all care, and conſcionable uſe of the meanes of ſalvation: theſe wild conceits come in as the ill favoured lean kine in *Pharaohs* dreame, that eate up all the fat kine. For how wild and looſe a conſequent is it, that becauſe God will bee worſhipped in *all places*, therefore hee muſt not be worſhipped *outwardly*: or becauſe he will be worſhipped *ſpiritually*, therefore hee will not be worſhipped *externally*.

2. How madly and confuſedly is all worſhip inward and outward

outward, resolved into a fantasticall faith, neither required in the Law, nor evidenced by workes, as the faith of the Gospel; nor distinguished from the faith of Devils, who by assent receive the doctrine of the Gospel, and beleeve it? This is mechanicall divinity beseeming a shop, for never came it out of the schooles: That there is *no worship since Christ but inward:* nor that, that *inward worship is nothing but faith:* nor that, that faith is *nothing but to receive the doctrine of the Gospel.*

3. As simple is that they say, that no workes have reward, because all is free gift; as if free gift and reward cannot stand together: the reward being freely promised by God, and God not unjust to forget either his owne promise, or *our labour of love.*

4. Are they such strangers in

in the Scriptures, that they have not read neither of recompence nor reward? not indeed merited by the *worker*, nor deſerved by the *worke*; but reckoned (not to the worke but) to the worker being in Chriſt; and beſtowed of free grace, for the *faithfulneſſe* of the promiſer, not for the *deſert* of the worke, or worker. In which ſenſe, let them runne and reade theſe places. *Prov.* 19.17. *Bleſſed is hee that hath mercy on the poore, the Lord will recompence him that which hee hath given*, *Matth.* 10.42. *A cup of cold water, ſhall not loſe his reward*, *Matth.* 10,25. *Come yee bleſſed, &c. for yee gave mee meat. Revel.* 22. 12. *Behold, I come ſhortly, and my reward is with mee, to give to every man according as his worke ſhall bee.* And *Pſalm.* 19. *In keeping the commandements there is great reward.*

8. Er-

8. Error.

That God seeth no sinne in the justified: for hee seeth no iniquity in Iacob. Numb. 23.21.

Answ. Vnhappy was his *schisme*, and worthy was his *suffering*, that wilfully disturbed the peace of the Church, and ruined his owne peace, only for a *strife of words*, and mistaking a phrase of Scripture which hee would not understand. The phrase is a borrowed speech (as all may see) ascribing *eyes* unto God; and taken from the custome of men, who turne away their eyes from that they would not see. Gods eye is his knowledge; and this knowledge is two fold. 1. A *simple eye and knowledge*, whereby he cannot but see all things, and actions that ever were, or shall bee. *Heb.* 4.13. *All things are naked to him with whom wee have*

How God sees no sin in his children.

1. *Simplex rerum notitia.*

have to doe. Ierem. 23.24. *Can any man hide himſelfe in ſecret places, that I ſhould not ſee him?* Thus he ſeeth all the ſinnes of all good and bad. *Pſal.*69.5. *O Lord thou knoweſt my fooliſhnes, and my faults are not hid from thee.*

2. A *reſpective eye or knowledge*, joyned with purpoſe and affection: and thus what hee cannot but ſee with the eye of his ſimple knowledge; he ſees not with this *judiciary* eye: ſo he ſees not the ſins of the elect with the eye of ſeverity; hee diſcernes the ſinne, but not with purpoſe of revenge.

2. *Scientia coniuncta cum Dei voluntate.*

When thus God is pleaſed to behold ſinne, hee is ſaid in Scripture not to ſee it. 1. Becauſe he ſees it not to puniſh it; 2. not to impute it or lay it to the charge of the ſinner; 3. when he ſeeth it to pardon it, and to cover it, yea and to cure it. And this phraſe of not ſeeing

jng ſinne, is the ſame with thoſe other, of *caſting ſinnes behinde his backe*, *Iſa.* 38. 17. and *caſting them into the bottome of the ſea*, *Micah* 7. 10. of putting them away as a miſt, *Iſa.* 44. 22. all improper and metaphoricall ſpeeches; but ſuch as deceivers wrappe themſelves in, to hide and colour their ignorant and witleſſe ſchiſme; taking that in the ſimple and literall ſenſe, which is to bee underſtood in the metaphoricall, and reſpective: and willingly ſhuffling and confounding thoſe things, the diſtinguiſhing whereof would helpe them backe into the way of truth and ſobriety. This is alſo St. *Auguſtines* expoſition of the phraſe: What is it for God to *ſee ſinne*, but to *puniſh ſinne*? But for a man to ſay, that God can no way ſee the ſinnes of beleevers, is to open a wide gate to all libertiniſme, epicuriſme

Si Deus texit peccata, noluit advertere; ſi noluit advertere, noluit animadvertere; ſi noluit animadvertere, noluit punire: maluit agnoſcere, maluit ignoſcere. Quid eſt enim Deum videre peccata, niſi punire peccata? In pſal. 32.

riſme, atheiſme, and whatſoever elſe is an enemy to the feare of God, and the awfull regard of his all-ſeeing eye; and the expreſſion was as fooliſh, as the conceit it ſelfe is novell, and falſe. The ſinnes of beleevers are covered as cloſe from Gods ſight, as this ſalt-celler is now covered with my hat. Can you now (ſaith he) ſee this ſalt-celler? no more can God ſee the covered ſinnes of beleevers. The man did not conſider that God could ſee under the hat, though his diſciple could not.

Somewhat would be ſaid againſt this ignorant conceit, to inſtruct and ſtay ſuch ignorants as are teachable, and willing to ſee the truth. And therefore thus I reaſon.

Hee that muſt bring every action good and bad into judgement, muſt ſee every action.

1. Hee that muſt bring every worke into judgement, muſt ſee every worke: but *God will bring every worke into judgement, whether it be good or evill:* therefore

therefore hee must see every worke, as well those that hee bringeth into the judgement of *absolution*, as those which hee bringeth into the judgement of *condemnation*.

2. What God seeth once by his simple and absolute knowledge, hee ever seeth, by one eternall and simple act, which is not capable of change, or forgetfulnesse; not now seeing, and now not seeing; hee never seeth any new thing, but seeth and knoweth all things at once with one and the same sight; for the knowledge of God is the essence of God: according to that ancient and approved saying, *Nothing is in God but God.*

Nunquam variatur Dei aspectus, nihil novi unquã vidit, nulla mutatio cadit in Dei scientiam, cum ipsa scientia Dei est ipsa Dei essentia; & in Deo nil nisi Deus.

3. What God directeth and ordereth to a certaine end, hee must needs see and know: but hee directeth and ordereth all the sinnes of beleevers (though past and pardoned) to a certaine

taine end; namely to his owne glory, to the praiſe of his mercie, and to their humiliation, repentance, and ſalvation: therefore hee muſt needs ſee that which he ſo wiſely and powerfully ordereth.

4. One Attribute of God deſtroyes not another, his mercie muſt not deſtroy his wiſedome; hee muſt ſee the ſinnes that hee pardoneth, and in which he magnifieth the riches of his mercie: and if God knew not all evills of whomſoever, his knowledge were imperfect, and hee ſhould want ſome good knowledge; for *the knowledge of evill is good.* *Cognitio mali bona eſt.*

5. What God makes them ſee in themſelves, himſelf muſt neceſſarily ſee: but hee makes the beleever ſee, and confeſſe and bewaile his ſinne, even paſt and pardoned: therefore himſelfe ſeeth them much more. For we have no eye, nor faculties

Nihil in nobis est vel naturæ quæ est a Deo, vel peccati quod est a diabolo; vel gratiæ quæ datur in Christo, quin Deo notum est, & totum adprime cognitum.

tie of minde to discerne any thing, but from him that *enlighteneth every man that commeth into the world*, *Iohn* 1. Doth he work in us the knowledge of our sinnes, and hee not know them? Nay doth he enjoyne the Saints to set before his eye daily their sinnes in the humble confession of them, and prayer for pardon, and doth he not yet see them? Doe we not heare *David* confessing the sins of his youth long after they were not onely committed, but remitted? *Psal.* 25. and doth hee not confesse with humility those foule sinnes, after he had a speciall message from God, that they were pardoned? *Psal.* 51. And in the new Testament did not *Paul* long after his conversion and justification, confesse sinnes pardoned? *I was a blasphemer, and a persecuter, &c.* And did not God now see and know these sinnes past and par-

pardoned; or not heare their confeſſions?

6. If the ſpirit of God maintaineth a continuall combat againſt the ſinnes of the juſtified, then hee ſees thoſe ſinnes againſt which he fighteth: for wee muſt not thinke that the ſpirit of light and wiſedome either fighteth in the darke, or blindfold; or that the elect can ever find the power of the ſpirit ſubduing thoſe ſins which he cannot ſee.

7. Hee that recordeth the ſinnes of the elect many yeares and ages after they are pardoned, ſeeth ſinne in the juſtified: for how could hee inſpire his ſervants in that which hee did no way ſee? But ſo doth the Lord. For of *David* was ſaid long after his death, that hee was right *ſave in the matter of Vriah*. *Rahab* was called an harlot many ages after her, and yet the holy Ghoſt forgat not that

He that recordeth ſins paſt, and pardoned many ages before, muſt needs ſee them.

that shee was a beleever. *Heb.* 11.31. *By faith Rahab the harlot perished not.* *Elias* was said to be *a man subject to the same infirmities, Iames* 5. God that sees the infirmities of the Saints so many ages after, seeth and knoweth greater errours much more, though not to impute them.

Object. But these were in the olde Testament; but since the death of Christ God cannot see sinne pardoned.

Many examples hereof in the new Testament

Sol. O grosse ignorance. Was the death of Christ lesse efficacious in matter of remission of sinne, and righteousnesse to beleevers in the old Testament than to us in the new? was hee not the same lambe slaine from the beginning of the world? even the same yesterday, to day, and for ever?

2. Doe they never reade the Scriptures, or doe they reade them, and winke at such pregnant

nant and plentifull examples of beleevers recorded, and yet many ages before pardoned? 1. *Corinth.* 6. 11. ſpeaking of theeves, covetous, &c. *And ſuch were you, but now yee are juſtified, now yee are ſanctified.* Did not God and his ſpirit ſee ſinne paſt, and pardoned in the juſtified? *Rom.* 6. 19. *Yee did give up your members weapons of unrighteouſneſſe.* Theſe were ſinnes paſt and pardoned in juſtified perſons in the new Teſtament, and after Chriſts death. *Epheſ.* 2. 11. *Remember that yee were Gentiles, in the fleſh, without God: aliens, without hope:* it ſeemes God ſaw, and remembred ſinnes paſt, and pardoned, and putteth them in remembrance of them. *Col.* 3. 7. The Apoſtle chargeth the *Coloſſians* with what they had beene, and in what fearefull ſinnes they had walked, though now they were juſtified. Did

the Lord charge them with that hee did not see? I might bee abundant in such testimonies: but if these places cannot cleare this truth to them, let them still shut their eyes against the Sunne, and hide themselves in their owne thickets; to enjoy more securely all their licencious courses; as those wicked men that say, *Tush God seeth us not, there is no knowledge in the most High.*

CHAP. 6.

Containing foure other as libertine and dangerous Errours as the former.

9. ERROR.

That God is not displeased with the sinnes of the justified, and much lesse correcteth them; for he is fully satisfied in Christ for all the sinnes of the elect: and

and how can hee be diſpleaſed with them for that, for which hee hath received full ſatisfaction?

Anſw. 1. The *perfect good* muſt for ever hate that which is *perfectly evill*: ſo as God can never be at agreement with ſin in any; nay hee ſo hateth ſinne even in the juſtified, that hee maintaineth in them a perpetuall combate, and irreconciliable warre againſt it.

2. They conceive not that anger and love may bee at the ſame time tempered in a father to his children, whom becauſe he loveth he chaſteneth. But this hatred is not a *ſimple hatred*, or an *hoſtile wrath*, or a *revenging anger*, ſuch as hee putteth foorth upon contumacious ſinners: but a *loving fatherly* and *fruitfull chaſtiſement upon ſonnes:* neither doth this wrath redound and ſeaze upon

Ira Dei eſt vel,
1. *Paterna et caſtigans quam vibrat in filios*
2. *Hoſtilis & exterminans, in contumaces.*

their *persons*, but upon their *sinnes*. But these confused men not distinguishing betweene *persons* and *sinnes*, cannot conceiue how God can hate their sinnes, and at the same time love their persons. Neither can they apprehend aright the nature of *reconciliation*, which is a freedome from revenge upon the *persons*, because they are sonnes; but not a freedome from the chastisement of their *sinnes*, for then, saith the Apostle, they were *bastards and no sonnes*. Heb. 12. 8.

Obiect. But hath not Christ borne all the punishment of the sinnes of beleevers?

Christ hath borne all our punishment of *malediction*, but not of *correction*.

Answ Yes, all the punishment of *malediction*, which is indeed properly called punishment; but not of *correction*: for wee must *dayly beare his crosse, and fulfill the remainders of the sufferings of Christ.*

2. Christ hath most fully satisfied

tisfied the juſtice of God for the ſinnes of the elect; ſo as no *puniſhment ſatisfactory* remaineth to purge or ſatisfie for ſinne paſt, but there remaineth a *monitory* caſtigation, to bring the Saints to mourne for ſinne paſt, and to watch againſt ſinnes to come.

Object. But can God puniſh one ſinne twice; once in Chriſt, and againe in the perſon himſelfe?

Anſw. No, if we underſtand it of the puniſhment of *divine revenge*, and not of *fatherly correction*; intended not for *perdition*, but for *erudition*, and caution, and to make them *partakers of his holineſſe*.

Object. It is true, the godly are afflicted, but theſe afflictions have no reſpect to ſinne, but onely for triall.

Anſw. What none? are they not merited by ſinne? are they not from the juſt God, whoſe

justice cannot punish the guiltlesse? *Farre bee it from thee to doe this thing, to punish the righteous with the wicked, Gen.* 18. 25. Surely correction must needs imply offence, and affliction commeth not without respect of sinne, either *past*, to correct it; or *present*, to mourne for it; or *to come*, to prevent it. *Micah* 1.5. *For the wickednesse of Iacob, and for the sinne of Israel is all this. Lam.* 3.34. *Man suffereth for his sinne. Micah* 7.9. The Church will *beare the wrath of God, because shee had sinned.*

Beleevers in the new Testamẽt corrected for sinne.

Obiect. Yea this was in the old Testament; but since that time Christ hath died, and actually borne the punishment of sinne: and you can bring no such place out of the new Testament.

Answ. Hath Christ done lesse for beleevers in the old Testament than in the new? did they beare

beare more wrath for their ſin than wee? or did not Chriſt carry as much wrath from them as from us? was not his death as vertuous to the firſt ages of the world, as to the laſt? or did the vertue of it beginne at the time of his paſſion? or is not the faith of *Meſſiah* to come *alike precious* as the faith of him come already?

2. But have wee no place in the new Teſtament to ſhew beleevers corrected for ſinne? What is that, 1. *Cor.* 11. *For this cauſe many are weake, and are ſicke, and many die?* It is too raſh to ſay (as one) that theſe were carnall, and hypocrites; unleſſe they bee carnall and hypocrites, that muſt not bee *condemned with the world.* 1. *Pet.* 4.17. *Iudgement muſt begin at Gods houſe. Heb.* 12.6. *He ſcourgeth every ſonne whom hee receiveth.* Why? becauſe they are ſonnes, or becauſe

they have sinnes?

Object. Ioh. 9. 3. Neither hath this man sinned, nor his parents; therefore afflictions are not for sinne: and *Iobs* afflictions were all for triall, not for sinne.

Difference of the judgement of the godly and wicked wherein.

Answ. 1. In generall. The difference of the judgements of the godly and the wicked, is not either, 1. in the *meriting* cause, for both are merited by sinne. 2. Nor in their *matter*, being materially both one; the same sword, the same plague, the same famine, the same blindnesse, sickneſse and death. 3. Nor in the ground of them; for both are threatned and inflicted by the same Law. 4. Nor in their sense and feeling; for there is no difference betweene the smart of sonnes and slaves. But the difference is in, 1. the person inflicting: 2. in the persons bearing and suffering: 3. in the end of God which is not the

the ſame: 4. in the fruit and iſſue which are much different in different perſons: the ſerious conſideration of theſe grounds would let them ſee wherein their errour lurketh, if they will not be willingly ignorant.

2. For the inſtances: Firſt, of the blinde man. I anſwere, that the *poſition* of one cauſe is not the *remotion* of another, where many concurre: neither doth the affirming of the principall cauſe deny the leſſe principall. God in this judgement principally intended his owne glory, in the honouring of his Sonne, and not principally the ſinne either of the parents or ſonne. 2. Chriſt ſpeaketh not of the *meritorious* cauſe of this judgement, but of the *finall* cauſe: and ſo the objection is not to the purpoſe.

Secondly, The like we may ſay of *Iob*, the principall end of

his affliction was for triall, and not for correction: but this excludeth not the meritorious cause, nor proves that there was no correction in it, at least might not be.

Object. But Christ was extremely punished, but not for sinne; and therefore there are afflictions without sinne.

Answ. This is as impertinent a cavill, as the case is singular. Christ had no sinne *in him*, but had sinne *on him*: he had none *inherent*, but had enough *imputed*: hee had none of his owne, but the infinite burden of all the sinnes of all his members lay upon him; for which he was *plagued of God*, because hee stood before God as the greatest malefactour that ever was: not because hee had proper sinne, but appropriated; not because hee *did* any sinne, but was *made* a sinne for us, that wee might bee made the righte-

Maximus homicida, latro, et hæreticorum hæreticissimus. Luth.

righteouſneſſe of God in him: Gods juſtice could not have puniſhed him, if hee had not ſtood before him as a ſinner. So the objection turneth quite againſt themſelves.

Object. But Chriſt by his kingly power reigneth to maintaine in the conſcience the peace procured, both againſt the Law, and ſinne, and the devill, and the world, and worldly reaſon.

Anſw. Peace without diſturbance neither within nor without the Apoſtle knew not, *Rom.* 7. nor yet Chriſt himſelfe, who ſo left his legacy of peace to his Diſciples, as that notwithſtanding in the world they muſt have affliction.

2. It is enough that Chriſt reigneth to maintain our peace by weakening and ſubduing the power of ſinne daily, although hee totally and wholly aboliſh it not here below; and fatherly

fatherly and loving correction rather furthers and ſtrengtheneth his reigne, than hinder or weaken it in us.

10. ERROR.

That juſtified perſons have no more to doe with repentance; and to repent of every particular ſinne is to beleeve that a man is not perfectly juſtified, or at once, but by peecemeale as ſinne is committed: yea it is to undervalue the ſufferings of Chriſt, as not having ſufficiently ſatisfied for all ſinnes paſt, preſent, and to come.

Anſw. A deſperate principle, as much aboliſhing the Goſpel, as any of the former doth the Law: and indeed no enemy to the Law can bee a friend to the Goſpel. But wee muſt know. 1. That never can man bee free from repentance, till

till hee be free from ſinne to be repented of: which can never bee ſhaken off in this world. The whole life is but one day of repentance, and repentance is the work of that whole day; and who but a profane libertine would not have his Maſter find him *ſo doing?* We ſweepe our houſes every day, and waſh our hands every day, becauſe one contracteth duſt, and the other ſoile every day: much more have wee need to cleanſe daily the houſes of our hearts. See my Treatiſe intituled, *The practiſe of Repentance, Cap.* 10. and therein many reaſons for continuance of repentance.

Beleevers muſt continue their repentance

Aſſiduè peccantibus aſſidua pœnitentia eſt neceſſaria. Auguſt.

2. They forget that *David* and *Peter* repented after faith: That the Church of *Pergamus*, that *kept the name of Chriſt, and had not denied the faith*, muſt *yet repent her ſelfe, elſe Chriſt will come againſt her*, *Rev* 2.12. and 16. And how much cauſe have

have the beſt men to repent of their daily ſinnes, that muſt repent daily of their beſt duties, which they muſt confeſſe are as a filthy clout?

3. Although the ſpirit by faith aſſureth the beleever, that all his ſinnes are ſatisfied by the death of Chriſt; yet the ſpirit alſo perſwadeth the heart, that in this way of humiliation and repentance we ſhall receive aſſurance of remiſſion of daily ſinnes, and particular infirmities: for elſe the ſpirit ſhould faile in his office, which is to bring even the houſe of *David*, and the inhabitants of *Ieruſalem* (that is, true beleevers) to the fountaine of grace, and ſtir up in them deepe ſorrow and earneſt lamentation in ſeeking pardon for daily ſinnes, and ſpeciall provocations againſt the Lord, whom by their ſinnes they have pierced.

4. Prayer for forgiveneſſe of daily

daily ſinnes is an act of repentance enjoyned by Chriſt on him that hath formerly repented, is juſtified, and calleth God Father; as in that petition of his moſt holy prayer, *Forgive us our treſpaſſes.*

5. They that overflow with love, and out-boaſt all others in their pretence of love, which is ſo ſtrong and active as they need no other mover, forget, that increaſe of love to God muſt needs increaſe repentance and ſorrow for offending him: if love be great, ſo will ſorrow, as in *Peter.* In a word, their harveſt of joy is too haſty, and will prove like an *inheritance haſtily gotten:* this is not the time of wiping away all our teares, nor is our dropping ſeed-time yet over, but even *wee ſigh in our ſelves, waiting for the adoption, even the redemption of our bodies, Rom.* 8. 23.

II. ERROR.

That no beleever is to pray for pardon of ſinne, ſeeing all his ſinnes paſt, preſent, and to come, are already pardoned.

Anſw. Then muſt you blot out that petition of the Lords prayer, wherein he hath taught thoſe that call God Father, to pray dayly, *Forgive us our treſpaſſes:* which petition impli-eth (as we have ſhewed) daily repentance, even in them that have repented. A man would wonder what ſhift they make to repeat the Lords prayer, or to pray in his words, unleſſe they have learned the tricke of the old *Pelagians*, who would repeat the petition for *modeſty* ſake, but not out of the ſenſe or conſcience of their owne need; which modeſty is indeed a lie, and ſained humility.

Beleevers muſt pray for pardon of ſin pardoned.

Modeſtiæ tantum cauſa, non ex humanæ fragilitatis conſcientia. Ierom.

2. Prayer for pardon will ſtand

ſtand with aſſurance of pardon, and aſſurance of pardon will not ſtand without prayer for pardon; for then are wee aſſured of pardon, when wee can pray for pardon, God being found favourable onely in his owne way.

3. Though wee know our ſinnes pardoned, yet muſt wee pray for pardon; neither doth aſſurance of pardon and mercy dead our prayer for pardon, but quicken it. Chriſt knew his ſheepe ſhould never periſh, *Ioh.* 10.28. but yet he prayeth for them, that they might not periſh, *Ioh.* 17. 11. Hee knew that his Father would glorifie him, but yet prayeth that his Father would glorifie him, *Ioh.* 17. Who will ſay this his prayer was needleſſe? *Paul* knew that God would *deliver him from every evill way*, yet prayed for it. So though wee know our ſinnes to bee pardoned,

ned, yet it is not needleſſe to pray for pardon.

We muſt pray for pardon of ſinne in the court of our owne conſciences, as well as in the court of heaven.

4. Though God in heaven have by an eternall ſentence blotted out the ſinnes of the beleever in the firſt act of his converſion, and this ſentence can never bee blotted out, yet we may and muſt *pray for pardon of ſinne*; namely, that this ſentence of pardon may be pronounced in our owne conſciences: and thus it ſeemes *David* prayed earneſtly for forgiveneſſe of his ſinnes, *Pſal.* 51. when he knew long before that God had forgiven them; for *Nathan* had told him, that *God had put away his ſin*: he prayed that God would not onely forgive ſin in heaven, but even in his owne heart alſo.

And for a more comfortable meaſure of aſſurance.

5. Though our ſinnes be forgiven even in our owne conſciences, yet becauſe of the ſtain and guilt of new ſins, our aſſurance is ſometimes weakened, and

and not ſo comfortable, wee muſt *pray for pardon of ſinne* ſtill; that is for a greater, and more comfortable meaſure of aſſurance, and a ſweeter taſte and apprehenſion of Gods favour in remiſſion of ſinne; for who can taſte of this ſweet honey, and not long for more? and whereas our weakeneſſe cannot ſo firmely apprehend it, and our corruption doth daily weaken it, wee muſt pray for the continuance of our comfort and mercy; whereof prayer is a principall meanes.

6. Suppoſe we have pardon of ſinne in the beginnings of it, and ſome ſweet fruits, yet wee muſt pray for it in all the fruits, in all the effects, in the full comfort and accompliſhment of it; for by remiſſion of ſinne wee are now freed from the damnation of ſinne, and from the domination of it; yet are wee not freed from all the remainders

And in the full and finall fruits and effects of pardon.

mainders of sinne, nor from all fruits, and molestatiou of sinne: for notwithstanding the pardon of our sinnes, we have the presence of sinne, and are in conflict with terrours of conscience, Gods just desertions, calamities, afflictions, and feare of death. Now must wee pray according to our faith for full pardon, even for the full acquitance promised, and that solemne sentence of absolution by the mouth of the Iudge, which shal fully and really give us compleat possession of Gods whole mercy; which we now have by *right* and *title*, but not in all the fruits, effects, and full comfort of it; and never doe the Saints pray for Christs comming without implication of full and finall remission of sinnes. All which manifestly bewray the blacke and blockish ignorance of this erronious assertion.

12. Error.

That Preachers ought not to preach the Law to beleevers, whom the threatnings of the Law concerne not, as being out of the reach of the Law, and beyond all feare of condemnation: and these legall Preachers deale very lewdly in bringing men backe to the obedience of the Law, and so make them seeke righteousnes in themselves.

Answ. These are merry men, and might well set themselves on so merry a pin, if the way to heaven were so wide and roomy as they imagine it. For 1. Neither can they sinne being in Christ if they would. 2. Neither if they should, could God see it. 3. If hee should chance to see it, he could not bee displeased with it. 4. If

4. If hee should be displeased, his hands are bound, hee cannot correct it. 5. Themselves ought not now to sorrow or repent for any sinne any more. 6. It is idle to pray for pardon of sinne, which is already pardoned, whether it bee past, or present, or to come. 7. And now they must not so much as heare of their sinnes any more, and all their religion is turned into a merriment, which they call a meeting with such comfort as they never found before: but this comfort will prove but a laughter in the face, when the heart hath cause to bee heavie. For,

1. Is there nothing else to be feared of a Christian but finall condemnation? a childe may feare to be whipped, though he feare not to bee disinherited: *Psal.* 52.6. even the *righteous shall see and feare.*

2 A man may feare that which

which he is ſure to eſcape; but this is a feare of *watchfulneſſe*, not of *diſtruſtfulneſſe*.

3. No man is ſo holy but hath need of threatnings, and faith beleeveth *threatnings* as well as *promiſes*; not onely barely apprehending them as true and certaine, but with application to decline them, and frame to obedience even in regard of them. This is plaine, becauſe even in ſtate of innocency was uſe of the threatning to keepe our ſinneleſſe parents from ſinne: and *Iob* a juſt and holy man by Gods owne teſtimony durſt not lift up his hand againſt the fatherleſſe: why? becauſe *deſtruction from God was as a terrour unto him.* And even thoſe that *receive a kingdome which cannot bee ſhaken*, muſt ſerve & pleaſe God with reverence and feare; becauſe *Our God is a conſuming fire*, *Heb.* 12. 28, 29.

Holieſt of men have neede of threatnings.

4. Suppoſe

4. Suppose the threatnings shall never take hold of a beleever, may not hee therefore heare of them? To heare them is not to cast him into them, but to keepe them off him; the hearing of legall threatnings is very usefull to the best. 1. It makes them relish and prize the promises so much the more and sticke faster to them, and hold in the way unto them. 2. The hearing of threatnings kindleth a flame of love to God for delivering from them. 3. Inciteth our charity and compassion to our brethren, to helpe them from under them, and provoketh the Saints themselves to worke out their own salvation with feare and trembling, *Phil.* 2. 11.

Quanto reatus per legem factus est gravior, tanto immensitas gratiæ facta est illustrior. Par.

5. Are wee lewd Preachers for urging the Law upon men? then why were not Christ and his Apostles so, in pressing on beleevers the obedience of the Law?

law? Yea to the law more ſtrictly expounded than by the *Scribes* and *Phariſees?* and in urging on them a righteouſneſſe exceeding the righteouſneſſe of the *Scribes* and *Phariſees:* which was not an imputed righteouſneſſe of faith for juſtification before God, but a righteouſnes of ſanctification in their perſons performed through grace by themſelves. So when our Lord affirmeth, that in the kingdome of heaven, that is the Church of the new Teſtament, *He that doth the Commandements, and teacheth men ſo to doe, ſhall bee called great:* that is, ſhall bee highly eſteemed: was hee a lewd and falſe teacher, leading men away from himſelfe, and the grace of the Goſpel? or if hee were not, why are wee ſo for teaching the ſame doctrine?

6. No man can teach obedience of faith, but therein hee

The same works are both the works of the Law, & of faith, how?

Lex fidei æque atque lex factorũ ait, ne concupiscas; *sed quod operum lex mandando imperat, fidei lex credendo impetrat*, August.

must teach the obedience of the Law also: for the same workes are both the works of the law, and the works of faith; which are *distinguished*, not *divided*. For example. Love or charity (which containeth all the duties of the second table) is called a worke of the Law, *Luke* 10.27. *What is written in the Law? how readest thou?* and he answered, *Thou shalt love the Lord thy God, &c.* Thus it is a worke of the Law in respect of *canon, rule, direction*. But it is called also a fruit or worke of faith, *Iames* 2.17,18. *Shew me thy faith by thy workes:* and, *faith worketh by love*. Thus it is a worke of faith in respect of the cause, and adhæsion, being an inseparable issue of it. How can a man perswade love as a worke of faith, and not the same a worke of the Law?

7. How false and absurd is it to say that Preachers teaching obedi-

obedience to the Law of God, teach men thereby to *hang upon their owne righteouſneſſe*, or to ſeeke their juſtification by their owne performances? Farre are wee from teaching that *Iudaicall righteouſneſſe*, performed in way of juſtification; all which is as a *filthy ragge* in the ſight of God and his ſtrict juſtice. But we perſwade a *Chriſtian righteouſneſſe* of ſanctification wrought by the ſpirit of holineſſe; of which holy obedience are many other uſes (which they are loath to ſee) beſides the juſtifying of their perſons in the ſight of God. As, 1. It is called for in way of *Chriſtian converſation*, that our light may ſhine before men. 2. In way of *imitation* of Chriſt our head, and of conformity of his members to his righteouſneſſe, which derogateth nothing from his righteouſneſſe. 3. In way of teſtification of our

Iai. 64 6.

We call for obedience, not for iuſtification, but for ſundry other ends.

righteouſneſſe before God: for *Hee that doth righteouſneſſe is righteous*, 1. *Ioh* 3.7.

Thus having ſet downe theſe twelve Articles of libertine and fameliſticall faith, I will content my ſelfe therewith, although I could have eaſily ſet downe twelve more, ſo fruitfull and generative errour is: but that I intended in this onely to give a proſe of their groſſe ignorance in principles of religion, which was that I undertooke. I could eaſily have refelled that myſticall and ſpirituall (but fantaſticall union of theirs) with Chriſt *before* faith; their ſanctification before juſtification, their extenuating the ſin of infidelity, (which ſtrongly favours alſo of liberty) as that it is no ſinne; or at leaſt of the morall law, wherein I will not ſtrive; though I am ſure the Scripture maketh it a ſinnne of ſinnes: and Chriſt calleth

Vnbeleefe an high ſin againſt the law and Goſpel.

leth it, the great condemnation: and perhaps they shall hold a more sound tenent, that shall hold it both against the law, and Gospel. For 1. It may bee not unprofitably enquired, whether the first commandement doe not bind to all commandments both *ordinary*, and *extraordinary*, both *de præsenti*, and *de futuro*: whether the law doe not binde us to beleeve all that God shall utter, as well as what hee hath uttered. 2. Whether the second commandement doth not enjoyne whatsoever is a meanes of salvation, and an inward religious worship, for then the contrary must needs be sin. 3. Whether it be not a sin against the second commandement, not to beleeve that branch of the same commandement, that God *will shew mercy to thousands of them that love*

Ioh. 3. The Law commands not expresly faith in Christ; but implieth it when Christ is revealed. *Adam* was not bound in innocency to beleeve in Christ, for as he was not revealed, so *Adam* needed him not, but yet he was bound by the Law to beleeve every word of God, whensoever it should be revealed

cōmands faith as a worke done, the Gospel as it is an instrumēt apprehending Christ, *Perk.* on *Matt* pag. 70

him, and keepe his Commandements. And if it be, then infidelity is a ſin againſt that Law.

But I forbeare many things, and perhaps ſome will thinke I might have ſpared ſome paines in refuting the former, which at the firſt ſight are ſo diſtaſtefull to the judicious, as the reciting of them might ſeeme a ſufficient confutation: but my deſire of helping the weake, who are eaſily over-reached, drew me thus farre beyond mine owne purpoſe: and my endeavour was to contract many things into as narrow a roome as I could.

Solo auditu horrorem incutere debent, Cal.

CHAP. 7.

Shewing the ſecond ground of this oppoſition, which is horrible pride, eſpecially diſcovered in their ridiculous conceit of perfection

The

THe undivided companion of *ignorance* is *pride*; for no man that ever aright knew God or himſelfe, but the nearer hee approached to God with *Abraham*, the more did hee humble himſelfe in duſt and aſhes. But here is a generation of men ſwelled up with pride, and blowen up with a preſumption, that they are gotten into the higheſt forme of perfection: they can ſcorne and diſdaine the directions of the law, as being far beyond it; for they have attained a full perfection not of *juſtification* onely, but of *ſanctification* alſo already; they are free not onely from the *power* of ſinne, but from the *preſence* alſo: Chriſt himſelfe is not purer, or more free from ſinne than they are: nay being borne of God they cannot ſinne if they would: if they doe acts of ſinne in high nature; yet where is *no Law is no tranſ-*

greſſion: God cannot ſee them in that glaſſe. Hence they can looſe themſelves from moſt miniſteries, but ſome teachers of their owne ſect; and deride the holy labours of godly Preachers, who with zeale and piety perſwade men to walke according to rules. Oh what an height of pride are thoſe private peremptory perſons come unto, who complaine that *their heads have aked to heare* ſome godly and worthy Preachers; and have profeſſed, that for the gift of two pence they would never more heare ſundry ſuch, as I know to bee of long continuance as ſhining and burning lights; as they may well be in the firſt ranke of Gods Worthies, that have beene of beſt deſert in our Church. And where is the humility of that teacher that makes his bragge, *Your teachers underſtand not me.* No? the more is your ſinne and

So *Quintinus* the Libertine told *Calvin* to his face, that he diſliked his courſe, becauſe hee underſtood it not. *Inſtruct. adverſ. Liber. cap* 7.

and ſhame. Doe you preach amongſt a tumult of artizans, and illiterate men, ſo as our Miniſters cannot underſtand you? what is the reaſon you doe ſo hide your ſelfe; ſeeing light feareth nothing but darkneſſe, and *truth nothing but to bee hid.* I muſt ſay to you, as *Ierome* of the crabbed Poet *Perſius: If you will not bee underſtood, you ought not to bee read:* ſo if you will not bee *underſtood*, you ought not to *preach*; unleſſe perhaps it may bee more beneficiall to the Church, that if you doe preach, you bee not underſtood. Alas that men profeſſing the doctrine of godlineſſe, and pretending the practiſe of wiſedome and ſobriety, ſhould by the pride of their hearts become thus diſguiſed, and tranſported into raptures and fits next to frenzie and madneſſe. But againſt this windy conceit of

Si non vis intelligi, non debes legi.

The windy conceit of perfection refuted.

perfection I will now ſay the leſſe, becauſe I have dealt more fully againſt this pernicious errour before in the third Chapter.

Yet here 1. let it be conſidered wherein the Scripture placeth the perfection of Saints here below; and that is not in the *want* of ſin, but in the *fight* againſt ſinne; and not in the abſence, but in groaning in the preſence of ſinne. For 1. would Chriſt teach men without ſinne to pray dayly for forgiveneſſe of ſinne? 2. Would hee command thoſe to pray dayly not to bee led into temptation, that cannot ſinne if they would? 3. Did hee ordaine the Sacrament of the Supper for men perfect, that want nothing, to whom nothing can bee added; or to the ſicke, who need the Phyſitian, and to ſuch as hunger and thirſt after righteouſneſſe, which is a ſence of *de-*

fect,

fect, not of *perfection*. 4. Are they in holineſſe and perfections of grace beyond the Apoſtle *Paul*, who many yeares after regeneration complaineth that he found evill *preſent* with him, and *a law in his members rebelling againſt the law of his minde*; and profeſſeth that hee had not attained, and that all is here *in part*, and *imperfect* till that perfect come. 5. Are they perfect without ſinne, why doe they then as other ſinfull men doe? hath death any commiſſion where is no ſinne? or if their ſinnes bee gone, and their perſons juſtified, and yet they die: why deny they that any correction abideth any whoſe ſinne is pardoned, unleſſe they will ſay they die onely for triall.

Magnum illud electionis vas perfectum abnuit, profectum fatetur, Bern. in Cant. ſer. 49. Sanctorum in carne iuſtorum imperfecta perfectioeſt, Hieron l. 1. adverſ. Pelag.

Secondly, Sanctification hath three degrees in this life, the higheſt of which is imperfect.

Three degrees of ſanctification, and the higheſt imperfect.

1. Is the *death of the body of ſinne*.

ſin. Which is not all at once, but reſembleth the death of Chriſts body on the Croſſe, which was diminiſhed by degrees, till his ſpirit by his laſt breath was ſurrendred to his Father. Thus is it in the Chriſtian, whoſe laſt breath of ſinne, and of the body goe out together.

The *ſecond* degree is the *buriall of the body of ſinne*, which is a further proceeding in mortification, as buriall is a proceeding of death, and a conſumption of the dead body not all at once; but by little, and little. So mortification is not an act of a day, but of the life.

The *third* degree of ſanctification, is a *raiſing* from the grave of ſinne to a new life, by vertue of Chriſt his Reſurrection: that looke as a graft ſet into a new ſtock, draweth juice and life from that ſtock, not all at once and then no more, but ſtill draweth, and by drawing, groweth

groweth by degrees unto the full height and age of it: even ſo is it here, Chriſtian life is continued as naturall by dayly ſupply and addition of that which is dayly wanting. God indeed if he had pleaſed, might in a moment have freed his ſervants from all ſinne, as well in life as in death; but he would not: becauſe his wiſedome procures himſelfe more glory in his protection and aſſiſtance of the Saints: and in the victory of his ſervants againſt ſin, than if they were free from ſinne.

Why God would not free his ſervants from all ſinne in life as well as in death.

The fiercer the enemies were that roſe up againſt *Moſes* in the wilderneſſe, and againſt *Ioſua* in the land of Canaan, the more it turned to the glory of Gods mighty power, in giving them poſſeſſion in deſpight of them all. And ſo, greater honour returneth to the Lord, becauſe greater is his grace in making the ſinnes of the Saints reme-

remedies of ſinne; to humble them for ſinnes paſt, to ſhame them for ſinne preſent, and to worke in them feare and watchfulneſſe againſt ſinne for time to come; then if hee ſhould at once aboliſh ſinne in them. All which, theſe men ſhake off their hands as eaſily as *Sampſon* did the greene cords, when the *Philiſtines* came upon him.

Thirdly, As he that exalteth himſelfe muſt be brought low; ſo the Scriptures ſhew thoſe to bee in higheſt eſtimation with God that have beene, and are leaſt in their owne eyes: *Abraham* ſeeth himſelfe but *duſt and aſhes*. *Iacob* ſeeth himſelfe *leſſe than the leaſt mercie Gideon* ſaith of himſelfe, *Who am I? or what is my fathers houſe, but the leaſt in all Iſrael? Iudg.* 6 13. *Iohn Baptiſt*, than whom a greater was not borne among woman, ſaid, *I am not worthy to looſe the latchet of his ſhooe.*

The lowly ſpeeches of Saints.

The

The *Centurion*, *I am not worthy that thou ſhouldeſt come under the roofe of my houſe. Peter*, *Goe from mee, Lord, for I am a ſinfull man. Paul*, *I am the leaſt of all the Apoſtles, but the chiefe of all ſinners.* But wee never read nor heard thoſe vaine voices from any truely regenerate man: I am *perfect*. I am *pure*, ſo as *nothing can bee added unto me*: I cannot *ſinne if I would*: Gods *eternall power can ſee no ſin in me*: I am *beheld no otherwiſe then Chriſt himſelf*, for I am *Chriſted with Chriſt*, and *Godded with God*: I will neither *grieve* for my ſinne, nor *pray for pardon* of ſinne, and the like. No no, true grace (which Saint *Auguſtine* calleth the firſt, ſecond, and third grace of Chriſtians) would keepe the heart from theſe high ſtaires, and ſtraines of pride; it would fetch them off ſuch mounted thoughts, and change them into

The haughty and lofty ſpeeches of Libertines

Tu audes Novatiane mundum te dicere; qui etſi operibus mundus eſſes, hoc ipſo verbo immundus ſtares: Ambr. de pœnit. lib. 1 cap. 6.

to mournefull complaints, that they must needs, will they nill they, admit the *Canaanite*, and *Iebusites* within their borders, and that they must finde sinne in them as a law forcing them to the evill they would not, *Rom.7.24.*

And godly experience concludeth, that humility is a signe of worth, but hautinesse is never without emptinesse and vanity. Emptiest vessels sound lowdest; and the husbandman liketh better those heavy eares of corne that hang downe their heads, than the light and empty ones that stand so upright. Fewer words would serve wiser men. I will onely say to this proud perfectist, as *Constantine* the great did to *Acesius* one of the proud Bishops of the *Catharists*. *Set up a ladder Acesius, by which thou alone maist climbe to heaven.*

Pone Acesse scalam, qua solus cœlum ascende.

CHAP.

CHAP. 8.

Diſcovering the third proper ground of this oppoſition, which is affectation of licentiouſneſſe, and love of a lawleſſe liberty, joyned with hatred of holineſſe, and the power of godlineſſe.

AS pride attends ignorance ſo an inſeparable fruit of pride, is, *vainely to be puft up by a fleſhly minde, not holding the head:* for pride reſteth not in thoſe low and humble principles of Chriſt, but not enduring Gods yoakes, nor the ſuit and ſervice of Chriſtianity, raiſeth vaine reaſonings againſt obedience, and plotteth new deuices for more ſcope and elbow-roome than the Goſpel alloweth them that Col. 2. 18.

that muſt walke in the ſtrait and narrow way to eternall life. And this righteous judgement of God hath overtaken this ſect of men with whom we deale: of whom, the Apoſtle affirmeth, that *while they promiſe liberty, themſelves are the ſervants of corruption.*

2. Pet. 2. 19

Many too charitable, not ſeeing the depth and danger of this errour.

I know that many that as yet know not the *depth of Satan* in this errour, nor are dived into the myſterie and miſchiefe of theſe opinions, doe conceive more ſlightly of their tenents, and more charitably of their perſons than there is cauſe; and ſome may thinke it were fitter they ſhould fall of themſelves, than bee thruſt downe by the hand and ſtrength of others: and that the labour might have beene better beſtowed againſt more dangerous perſons, and fundamental errors much more prejudiciall to the truth of the Goſpel. But I wiſh ſuch to conſider

sider whether any errour can bee more pernicious than that which rejecteth all rules of holy, and strict walking with God? What will it availe us to contend for, or establish a faith which is *dead*, severed from the *life* and *fruits* of holinesse? or what greater enemies can wee deale against than enemies of righteousnesse, who are not only fallen from the *abnegation* of the knowen and received truth, but to the *oppugnation* of it: a fearefull fruit indeed of their declining: but men having once lost the way of truth, know not where they shall lodge. Iam. 1.26.

And it will not be amisse to looke into their modell of new Divinity, and how cunningly they have molded the whole lumpe, and kneaded it together, that every peece and position of it may let themselves loose from all bands of duty and obedience. For,

1. They

The confuſed lump of libertiniſme in 9. poyſonfull poſitions.

1. They muſt not live in the preſence of God, nor hold him in their ſight as a God ſeeing their ſinnes or actions, or diſpleaſed with the evill of them: and why now ſhould they forbeare any ſinne?

2. They muſt not acknowledge God a rewarder of his owne grace, or any good duty to which hee enableth: and how then can they deſire to do good, or be good?

3. They muſt not ſee their ſinne a violation of the law, nor as it is an enmity againſt God, nor as cauſing wrath to worke in them either humiliation for ſinne paſt, or deteſtation of ſin preſent, or feare of it for time to come.

4. Neither Gods will, nor their owne wills mooves them not to forbeare any ſinne: not the former, becauſe they are free from all lawes; not the latter, becauſe the will of man is turned

turned againſt ſin by vertue of inherent holineſſe wrought by the ſpirit (which they diſclaim) ſo as onely the light of their mind may condemne it; and the unſeemlineſſe of it in a profeſſor may reſtraine it, elſe they are looſe to any.

5. They cannot be ſicke of evill motions, nor deteſt evill thoughts, nor watch againſt temptations, nor care for the purging of their hearts; for how can they ſin being born of God? or if they could, they are not to bee countable for any ſinne, nor can God take notice of them. Chriſts moſt innocent ſoule was vexed with the moleſtation of injected motions of evil, though inſtantly rejected, but theſe muſt not, they are ſo holy.

6. They muſt not live by any rules, but by a wilde and ſpatious pretence of immediate, and enthuſiaſticall direction. Enemies are they to perſwaſion

Lex Donatiſtarum. Quod volumus ſanctum eſt. Auguſt.

ſwaſion and exhortations; for becauſe Chriſts *perfections* are *their perfection*: In vaine it is to perſwade either for good thoughts into the minde, or good inclinations into the will, or good actions into the life. They deſire not their hearts, nor wills, nor actions to agree with Gods law, for it is quite aboliſhed. And much leſſe doe they turne the precepts of God into prayers as the Saints ever uſed to doe. Oh with what violence muſt headſtrong men bee caried unto unrighteouſneſſe, when the word as a bridle muſt not hold them in, nor check or controll ſinne in the ſeule, to leſſen either the power or practiſe of it?

7. They muſt not brooke any longer the difficulty of repentance, nor endure the paines of mortification, becauſe they cannot deny themſelves, nor muſt they ever remember ſins paſt, as the

the ſaints have done with much fruit, both for their owne humiliation, *Deut.* 9. 6, 7. and for their excitation to gratitude & thankfulnes to God for mercy, as the Apoſtle, 1. *Tim.* 1. 12, 13.

8. That they may hold their ſinnes more ſecurely, they free themſelves from all feare of wo and judgement, and from all the ſtrokes of God, or his word, & ſo by themſelves dote in a falſe peace. For Gods hand cannot reach them, for hee cannot bee diſpleaſed with their ſins, and much leſſe temporally correct them: and thus they refuſe all croſſes, either as meanes of mortification, or of profiting in holineſſe, *Heb.* 12. 7. *Pſal.* 119. 71. And they flie the ſtroke of Gods word, in a faithfull and free miniſtery, and cannot endure this legall preaching, as men that muſt hold their ſins; but muſt not heare of them, nor beare reproſe of their iniquity.

9. To

9. To all theſe profane opinions, they diſclaime all precepts, and practiſe of ſanctification, and all increaſe in holineſſe. They revile the Preachers that call and urge men by rules and motives to ſanctification, as calling men backe to the juſtification of the Law. What a caſe now are theſe men in? how can they expect heaven, that not only looſe themſelves from the holineſſe of them that muſt be inhabitants there, but hate it, and reſiſt it? whereby they caſt themſelves from the turret of perfection, farre below the ſtate of nature. For though every naturall man is deſtitute of perſonall holineſſe, and of the love of it; yet every naturall man will not diſclaime, revile, or conteſt againſt it. 2. How can they juſtifie their *calling*, and out-boaſt all men in the aſſurance of their calling? Seeing

The extream danger of Libertines. A railing *Rabſaky*, whoſe papers I have in my hands, revileth our Miniſters, & denounceth them *ipſo facto* to ſtand accurſed by the holy Ghoſt, & excommunicate by S. *Paul*, for going about to eſtabliſh & ſet up the golden calfe of their owne ſanctification. They be his own words. The Lord rebuke thee Satan.

there

there is no effectuall calling but unto holineſſe. 1. *Theſ.* 4. 7. God hath not called us to uncleanes, but *unto holineſſe*. And if every beleever bee a *Saint by calling*, how can they be called that ſever ſanctification (that is the love and practiſe of holineſſe) from effectuall calling? They onely have received the grace of new creation, that are *created to good workes, which God hath ordained to walke in*, Epheſ. 2. 10. 3. How do they fruſtrate the end of their adoptiõ, which they pretend: for why are wee adopted to *be ſonnes*, but *to bee made conformable to the image of Chriſt?* for can he be a ſonne that beareth not the image of his father? That onely was *Ceſars* Coyne that carried *Ceſars* ſuperſcription. 4. May this looſe conceit prevaile, the maine office of Chriſts Prieſthood ſhall be in vaine, both in reſpect of his *Sacrifice*, and of his *Inter-*

Rom. 1. 7.

Rom. 8. 29

The ſacred office of Chriſts Prieſthood violated.

ceſſion: his *Sacrifice*, becauſe for this cauſe he *ſanctified himſelfe*, that beleevers ſhould he *ſanctified through the truth, Ioh.* 17. 19 His interceſſion and prayer is that the elect may be ſanctified *verſe* 17. *Father ſanctifie them.* Shall Chriſt as a Prieſt ſacrifice himſelfe, and make ſuch earneſt prayers for *ſanctification* of beleevers? and is there no ſuch thing, or if there be, may not wee preach it, and urge it? or can any libertine diſavow and ſcorne it, but hee muſt alſo renounce & reject the Prieſthood of Chriſt? I hope no man will cõceive theſe to be ſlight things which entrench upon the foundation. 5. But how comes it to paſſe, that they reading the Scriptures, & in them ſo many, and ſo expreſſe, and unavoidable places calling the Saints not only to the *ſtudy*, and *practiſe* of holineſſe, but alſo to *growth* and *encreaſe* in holineſſe, that yet they

they ſhould perſiſt in this deluſion; yea and defend it againſt ſo cleare a light? Surely becauſe they will not ſubmit to Gods authority, but have pulled them ſelves from under his rule, hee hath in juſtice put them out of his favour, and given them up to themſelves, and to Satan to blind them, who are ſo willing to bee blinded: and hee is cunning enough under a pretence of Chriſtian liberty to hold thē in perpetuall chaines of ſpirituall bondage; elſe could they not ſeeke to elude ſo cleare places. As 1 *call us to holines*, 1. *Theſ.* 4. 16. 4. *This is the will of God, even your ſanctificatiō.* 1. *Pet.* 1. 15. *be ye holy in all maner of converſation*, for it is written, *Be yee holy as I am holy.* 2. Which call Gods people to *increaſe in holineſſe*, 1. *Theſſ.* 4. 1. *We exhort you to increaſe more and more, and this is a commandement given us by our Lord Ieſus Chriſt, verſe* 2. 2. *Pet.*

How they come to be blinded againſt ſo cleare a light.

3. laſt, *But grow in grace, and in the knowledge, &c.* 1. *Cor.* 15.58. *Be abundant in the work of the Lord. Revel.*22.11. *Let him that is righteous bee righteous ſtill, and let him that is holy bee holy ſtill.* Is now the ſpirit of God idle in all theſe and the like precepts? or doth hee call men now to the juſtification of the law? or is hee idle in his exhortations to ſanctification? or are wee ſo while wee urge men in the words of the ſame ſpirit?

The objections are light and windy, as the opinion it ſelfe is.

1. *Object.* That beleevers are carried by an inward principle of new creation: a good tree cannot chuſe but bring forth good fruit, without all theſe outward motives.

Anſw. The principle of good fruit is within the ſappe in the roote, but there bee externall helpes,

helpes, without which it will never be produced; as the Sun, the ſoile, the ayre, the ſhewers, the gales of winde. So a beleever, a tree of righteouſneſſe, hath an inward principle flowing from his root, which is Chriſt, without whom hee can doe nothing, but it is fruitfull by meanes not to be neglected, becauſe they are of his owne appointing, and wherein he will make us fruitfull, 1. *Corinth.* 15.10. *By the grace of God I am that I am: and his grace was not in mee in vaine; but I laboured, though not I, but grace in me.*

2. *Object.* Gods Spirit is all in all, and doth all in us, and we have nothing to doe.

Anſw. God leadeth beleevers by his Spirit into good workes, and produceth holy acts in them, but not without uſe of meanes. For 1. he puts the law into their hearts: 2.

transformes them by *obedience into the image of the word:*
Rom. 6. 12
3. Hee ſtill prompteth and ſuggeſteth according to the word, in the things of Gods glory and worſhip; the ſpirit incites to the uſe of the meanes of grace, of the holy ordinances, to the pleaſures and delights of Gods houſe, and ſuch things as uphold our ſpirituall being.

3. *Object.* But Chriſt is our righteouſneſſe, and ſanctification; what uſe of any righteouſneſſe or holineſſe of our owne?

Anſw. Chriſt is not the righteouſneſſe of juſtification to any perſon that is not *waſhed*, and *ſanctified*, 1. *Cor.* 6. 11. 2. None can bee righteous by a righteouſneſſe infuſed from Chriſt, but thence floweth an inherent righteouſneſſe renewing our nature: for he gives us a *godly nature*, and *purifieth our ſoules by the ſpirit*: and thence
1. Pet. 1. 2.
iſſueth

iſſueth an externall righteouſneſſe of life, which is an evidence of our juſtification by faith: for he that *doth righteouſneſſe is righteous.* Ioh. 4.14.

4. *Object.* But what can bee added to perfection? If we be not compleat in Chriſt, there is defect in his merit; and *they that drinke of his waters thirſt no more:* and wee can deſire no more than wee have in Chriſt.

Anſw. But that perfection here to which nothing can bee added, is the dreame of waking men, contrary to the *Scriptures*, contrary to the *practiſe* of Saints, whoſe ſtudie was and is to *increaſe more and more.* Contrary to their *experience*, the beſt of whom complaine, that they *have not yet attained*, nor never ſhall *till that perfect come.* Contrary to their *prayers*, and *vehement deſires* after further grace. Contrary to

the nature of *true grace*, which is ſtill deſirous of more. For it is not poſſible, but that they which have *taſted how good the Lord is:* ſhould *deſire the ſincere milke of the word to grow by it.*

1. Pet. 2. 2.

2. The Saints have not ſo drunke as yet, that there remaineth no thirſt after Chriſt, for there is a twofold thirſt. The *former* is of *totall indigency*, or a whole want of Chriſt; and this is ſatisfied in the beleever, that hee ſhall never ſo miſerably thirſt againe. The latter is a thirſt after a more *plentifull fruition* of Chriſt and his ſpirit, and graces; and this is never fully ſatisfied in this life, but the *privation* of the former thirſt, is the *generation* and poſition of this latter, *Revel.* 22. 17. *Let him that is athirſt come.*

Sitis duplex, vel Indigentiæ totalis vel Copioſioris fruitionis.

5. *Object.* But wee are called to the liberty of the Goſpel,

pel, and are free from all compulſion of Lawes, and from all other rules than the motions of the Spirit: for where the *Spirit of God is, there is liberty*, 2. *Cor.* 3. 17.

Anſw. What kinde of liberty this is, wee have ſeene already, which is not from the rules and direction of the Law, for the Apoſtle ſaith not, that wee are called to libertiniſme, or a freedome from obedience to doe what wee liſt, as being without the reach of the Law; but a freedome from the rule, and command of ſinne, and a ſweete peace and eaſe in the ſoule, not grounded on *rejecting* the Commandements, but rather upon a free and ſincere *regard* and love of them. Thus *David* profeſſeth, that hee *will walke at liberty*, not becauſe hee will caſt off the precepts, but *becauſe hee did ſeeke the precepts.*

Our libertie here is not from the *rule* of the Law; but from the *rule* of ſinne.

But we have ſtayed long in diſcovering 1. the ignorance, 2. the pride, 3. the profane licentiouſneſſe of this ſchiſme: wee muſt proceed to that which followeth.

CHAP. 9.

Anſwering ſome of the principall objections of the Libertines.

1. OBIECT.

Is this our Text, Rom. 6. 19. Yee are not under the Law, but under grace.

Whence thus they reaſon. To them that are not under the Law, but under grace; to thoſe the Law doth not belong, but it is to them aboliſhed and void: But beleevers are not under the Law, &c. Therefore.

Anſw.

Answ. 1. There is a twofold being under the law.

First, a being under the *curse, burden, malediction, condemnation,* and *coaction* of the law; thus no beleever is under it.

Secondly, there is a being under the *obedience, rule, counsell,* and direction of the law: and thus b leevers are under it much more than before; as Christ himselfe also was. For they are now by the free spirit of Christ framed to a free & voluntary obedience of it. So saith *August:* The law made us guilty by *commanding* but not *assisting*; but grace *assisteth* every beleever to be a keeper of the law.

Lex reos facit at iubendo, et non adjuvando: gratia adjuvat ut quisque sit legis factor.

2. This objection will be also fully satisfied by applying the former distinction of the law. Considering it, 1. in the *matter* and *substance* of it. And thus beleevers are still under it; both for performance of all holy duties of it, and forbearance of all the

the evils prohibited by it: 2. in the *maner* of obedience, and in the consequences, and appendices of it: and thus are they not under the rigour, coaction, or strict exaction of it, and much lesse under the curse, malediction or condemnation of it. But this objection hath been before abundantly satisfied in the 2. and 3. Chapters. And therefore I passe it now more briefly.

2. OBIECT.

Gal. 3.10. So many as are under the workes of the Law, are under the curse. *Therefore, Either the Law is utterly void to Christians, or they are still under the curse of it.*

Answ. The Apostle saith not, that those to whom the *Law appertaineth*, are under the curse; but those that are *under the workes of the Law.* 2. The workes of the Law are two-fold.

fold. Either workes of obedience, done in humility, by way of duty, in teſtimony of thankfulneſſe, and of our conformity with Chriſt. Or 2. workes of the Law done in pride, to ſeeke juſtification by the Law, and the workes of it, and ſo to promiſe to themſelves eternall life by the obſervation of the Law. And thoſe onely that are thus *under the workes of the Law*, are under the curſe: and the meaning of the holy Apoſtle is no other, whoſe ſcope in his whole diſcourſe is to beate downe ſuch as ſought to ſet up juſtification by the workes of the Law, and not by faith onely; as appeares plainly in the next verſe. 11. for *that no man is juſtified by the Law in the ſight of God is evident, for the juſt ſhall live by faith.* But though no beleever can in the ſecond reſpect bee under the workes of the Law for

Beleevers under the workes of the Law for *obedience*, not for *iuſtification*.

for *juſtification*; but he muſt be under the curſe of it: yet it followes not that he is not under the workes of the law for obedience, and yet not under the curſe of it.

This place is indeed an hammer and hatchet againſt Popery, who by ſeeking juſtification by the workes of the law, thruſt themſelves under the curſe of God; for if the curſe attacheth him that ſeeketh righteouſneſſe before God by *Moſes* law; how much more accurſed are they that by obſervation of humane lawes and traditions, by humane ſatisfactions and impoſitions, ſeek to demerit God, obtain without Chriſt, what onely Chriſt can procure. The greater is their ſinne and danger, who after the knowledge and profeſſion of the truth for ſome politike and worldly ends run backe into Recuſancy, and Popery, which is the way of

of perdition, apparently renouncing the bleſſing of juſtification by free grace; and chuſe the curſe of the Law, which ſhall runne into their bowels as water: of ſuch Apoſtates may be ſaid as of *Iudas*, it had been good for them they had never been borne.

3. OBIECT.

To whom the Law is not given, to thoſe it belongs not at all, But the Law is not given to the righteous, 1. *Tim.* 1. 9. *Therefore it belongs not to beleevers being juſtified.*

Anſw. 1. The ſcope and intention of the Apoſtle is not to aboliſh the law, who in the words immediatly going before ſaith, that *the law is good if it beuſed lawfully:* which words clearely import and imply, that among beleevers there is a good uſe of the Law, which true

true uſe hee ſhewes in the fifth verſe, namely, to bee a guide and direction to the duties of love and charity, which is now the effect of faith, as the words plainely ſhew: for *the end of the Commandement is love, out of a pure heart, a good conſcience, and faith unfained.* Note, that the Apoſtle maketh that *love* which is the *end of the Commandement*, a fruite and effect of faith: and therefore a beleever is not looſed from the love and obedience of the Law by faith, but tied unto it.

2. The ſenſe of the Apoſtle is not, that a righteous man can bee under no lawes; for *Adam* in his innocencie was a moſt righteous man, and yet was under the Law, both in generall, under the whole Morall Law; and in ſpeciall, under the Law concerning the forbidden tree; and this

Law

Law was giuen to the moſt righteous man in the world. Innocencie and righteouſneſſe in perfection exempts no creature from the Law of his Creatour. But the Apoſtles meaning is, that the Law is not given *againſt a righteous man*, that frameth his courſe according to the Law; it dealeth not with him as an enemy that aſſenteth unto it, that is delighted in it in the inner man, that is ruled and ordered by it; it can pronounce no ſentence of damnation againſt him; it neither can juſtifie him who is already juſtified by faith, nor yet can condemne him. And that this is the true meaning of the Apoſtle appeareth by 2. arguments in the text. 1. In the originall word κατα, which implieth an action or plea of God againſt a man; and that the Law is not Gods action, or plea

The Law is given *unto* a righteous man, but not *againſt* him.

Non dicit τῷ δικαιῳ non eſt lata lex, ſed τῷ κατα, non eſt poſita.

plea againſt a righteous man to bring him under judgement, or ſubdue him under the ſentence of it; for Chriſt hath freed ſuch a one from the curſe by his merit, and obedience, as alſo by his ſpirit made him a lover of the law. And this is the ſame in ſence with that of the Apoſtle, *Galat.*5.23. *Againſt ſuch* (namely as expreſſe thoſe recited fruits of the ſpirit) *there is no Law*: for the law is ſo farre from condemning ſuch, as it is a witneſſe rather of their conformity to itſelfe, and conſequently of their love and obedience unto God, and of their ſimilitude with Ieſus Chriſt. 2. Argument in the text is, in that the *lawleſſe and diſobedient* are ſaid to be wrapped up in the full damnatory power of the law: againſt all whom it is Gods plea and action, yea the bill of indiſement to their condemnation.

κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.

3. Neither

3. Neither is the law given to the juſt, to wring obedience from them by terrours, or threatnings, or expectation either of threatnings or rewards: the juſt are not under the law in this *ſervile manner* of obedience, as are the lawleſſe and diſobedient: for by a free ſpirit of grace they doe the works of the law, ſo farre as they are regenerate; and the Law to them is not a compelling commander, but a ſweet and faithfull counſellour, and rule of life. But although the law bee not given to the juſt, to faſten any crime or curſe upon them, nor to exact perſonall, and perfect obedience for righteouſneſſe before God; nor to force, compell, or rigorouſly exact obedience from them: will it follow, that it is no way elſe given unto them? or not as a rule of direction for obedience, and a line and ſquare of good works and

The Law not given to the juſt man for ſervile, but free obedience.

and Christian life.

And these answers will fully satisfie all those other places of like sound and sence: as *Gal.* 5. 18. *If yee be led by the spirit, yee are not under the Law. Rom.* 7.6. *Now ye are delivered from the Law being dead unto it:* that is, yee are freed from the Law as it is the strength of sinne, as it irritateth, and provoketh to sinne, as it did while wee were in the state of nature, as it wrapps the transgressour in the curse, and as it forceth it selfe by terrour and constraint: for now the beleever *serveth in newnesse of spirit, not in the oldnesse of the letter*; that is, freely from a renewed spirit obeyeth the Law as the rule of holy life.

4. Obiect.

Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made

made you free; and bee not intangled againe with the yoake of bondage: *that is, ſay they, the Law*, Gal. 3.13. Chriſt hath freed us from the curſe of the law.

Anſw. It is not ſaid that Chriſt hath freed us from the obedience, or *command* of the law, but from the *curſe* of it; which we queſtion not.

2. Chriſtian liberty is not a freedome from the *obedience* of it, but rather from the *diſobedience* of it: *Rom.* 6.18. *Being free from ſinne, yee are made the ſervants of righteouſneſſe*: We are *called to liberty*, but we muſt not *uſe our liberty as an occaſion to the fleſh*; but to frame to the Commandement, *By love to ſerve one another*, *Gal.* 5.13. Where the Apoſtle plainely proveth, that Chriſtian liberty looſeth us not from the obſervation of the law, but

Chriſtian liberty frees us not from the obedience of the Law, but the diſobedience of it

but ſtraitly enioyneth it, for the *whole Law is fulfilled in one word, which is love, verſe* 14.

Wherein Chriſtian liberty conſiſteth.

3. As they roule the ſame ſtone, ſo it muſt returne upon themſelves, we muſt therefore againe tell them, what are thoſe parts of chriſtian liberty, which the Apoſtle aimeth at: and if they think that the Apoſtle beſt knew his owne meaning, they ſhall take them from himſelfe. The firſt of them is, freedome from the *burden of legall ceremonies*, ſacrifices, circumciſion, and beggarly rudiments, which were heavy yoakes; which being aboliſhed by Chriſt, Chriſtians muſt never entangle thēſelves with them any more: and that the Apoſtle directly ſpeaketh of theſe in the place alledged, ſee verſe 2, 3. *If ye be circumciſed Chriſt ſhall profit you nothing:* therefore ſtand faſt in your liberty. The 2. branch of our liberty is from the *curſe* of the

the Law, in that *Christ was made a curse for us:* with which most ponderous and pressing yoake wee must never entangle our selves any more, by seeking justification by the workes of the law: and to settle us firme in this our liberty is our Apostles aime and argument, *Gal* 3. 10, 13. The third branch of our liberty is freedom from *perfect impletion, and personall performance* of the whole law for justification: for thus we are no *more debters to the Law, Gal.* 5. 3. nor must ever returne to that bondage to seeke righteousnesse and justification by the law, in whole or in part: *For Christ is become of none effect unto you, whosoever of you will bee justified by the Law, yee are fallen from grace, verse.* 4. The 4. branch of our purchased liberty by Christ is a freedome from the threats and terrors of the law, compelling and forcing obedience: and

now

now not feare but love must chiefly constraine us to duty; not compulsion, or carnall respects, must carry us as slaves to the commandement, but now discerning the holinesse, excellencie, and righteousnesse of the Law, the heart is moved freely to runne the wayes of God, *Gal.* 5. 25. *If wee live in the spirit, wee must walke in the spirit.*

5. OBIECT.

The Law of Moses was given onely to the Iewes, and was to endure but unto Christ, Luke 16. 16. The Law and the Prophets were till *Iohn. And Christ is the end of the Law to every beleever, Rom.* 10. 24.

Answ. 1. The Law for *writing*, and some *circumstances* was given to the Iewes by the hand of *Moses*: but in respect of

of the *substance*, and *matter* obedience, belongs unto all men of all ages and nations. Because, 1. It must *stop every mouth both of Iew and Gentile, Rom.* 3.19. 2. It must *judge every man according to his worke, both Iew and Gentile.*

2. It seemes the Prophets are abolished as well as the Law. But I hope they will not say, that all the doctrine of the Prophets is abolished. It is true, that the whole Propheticall doctrine, which did *signifie*, or *propheſie*, or *promise* good things to come; when Christ was actually come, received *accomplishmẽt*, but not *abolishment:* which is *Tertullians* distinction. But much other positive doctrine of the Prophets, is as usefull and proper to us, (for whom it is by speciall divine providence reserved) as it was to the ages to which it was first directed. And even so the Law, which in

Law and Prophets, how farre abolished.

Legis et Prophetarũ ordo exinde cessavit per adimpletionem non per destructionem. l.4. cont. Marc. c.33.

respect of *shadowes* was to continue till *Iohn*; in the substance of it is a permanent and everlasting doctrine, directory, and deriveable to all the ages of the world.

Finis perficiens, non interficiens. Aug. in Ioh. tract. 55.

3. Christ is *the end of the Law*; but as *Augustine* wittily distinguisheth; the *perfecting* end, not the *destroying* end. For,

Christ the end of the Law 5. wayes.

1. Hee was the *end or scope*, unto whom the Law, especially the pædagogie of *Moses* was directed.

2. Hee was the *end* also of the Morall Law, because he fully and perfectly obeyed the Law, and so the law in him attained his proper end, as it had not else done among all the sonnes of men.

3. He is the end of the Law, on whom all the malediction of the law fell fully, and perfectly, and had on him full accomplishment.

4. He is the end of the Law, in

in whom all the blessings and promises of the Law attaine their end; for they are all in Christ *yea, and amen:* all of them in him, and for his obedience, are exhibited and compleat. 2 Cor. 1. 20.

5. He is the end of the Law to every *beleever for righteousnesse*, in that hee doth bestow and impute unto us that full righteousnesse which the Law requireth of us; and in that by the donation of his spirit, hee kindleth in beleevers a new obedience framed unto the law; so as they begin a renewed obedience of it in *earth*, and fulfill it perfectly in *heaven*. Whence issueth a cleane contrary conclusion. If Christ bee the end of the Law, wee are therefore faster tied to the obedience of it than before.

Very false therefore is that position, That the law is at such an end, as it can no more command a man in Christ, than a

dead man can command his wife; or a Maſter his ſervant when hee is made free. To which traditionary doctrine carried from woman to woman, I anſwere. 1. That the Apoſtle ſaith indeed, *Rom.* 7. 4. that by Chriſts death wee are *dead to the Law*; namely in regard of the curſe, and of thoſe rebellious motions excited in us by occaſion of it; and in regard of the terrour and rigour of it; as a woman is from the threats and rigour of a dead husband: but the Apoſtle ſaith not, that the law is dead either in reſpect of the direction of it, or our obedience to thoſe directions. 2. As the Apoſtle ſaith, wee are *dead to the Law*: ſo hee ſheweth the end of our freedome from ſo hard an husband; namely that *wee might be married to another*: *i.* to Chriſt raiſed from the dead; the effect of which marriage is not a barren

How we are dead to the law, & the law not dead to us.

Legem autem Decalogi nec poſſe, nec debere dici nobis mortuam; quamvis dicantur Legi mortui in quibus non invenit vim peccatricem regnantem &c Beza ad def. contra Caſtel. in Rom. 7. 6.

Et poſtea, *Legem tuſquam invenio dici mortuam, ſive de impiis, ſive de piis agatur.*

ren life, but to *bring forth fruit unto God:* the bleſſing of the marriage betweene Chriſt and the faithfull ſoule is fruitfulnes before God; ſo as this death of ours to the law bringeth in a new ſubjection unto it: which is indeed the height of our Chriſtian liberty here, and proceedeth from the ſpirit of freedome. 3. His ſhift is too ſhort to ſhuffle from the firſt covenant to the ſecond; and as falſe is it to ſay, that the law is the rule in one covenant, and not in another: as if the matter of the firſt covenant and ſecond were not one and the ſame; the righteouſneſſe, and obedience of both were not one in ſubſtance, differing in maner of apprehenſion and application. Shall any live by vertue of the ſecond covenant, that *doth not theſe things*, or that brings not the righteouſneſſe of the law in himſelfe, or his ſurety?

CHAP. 10.

Resolving sundry other objections alledged to prove the abolition of the Law.

6. OBIECT.

To whom all the commanding power of the Law, under paine of the curse, and the enjoyning of good workes for justification: as also to whom the condemning power of the Law is abolished and ceased, to them the Law is altogether made void, and abrogated. But to beleevers both such commanding power, and condemning power is ceased. And therefore, &c.

And thus they further explaine it. Suppose a justified man commit adulterie, or murther, or bee drunke, the Law of God can take no hold of him, nor the just God can punish

punish him by the Law, being utterly abrogated to such a person,

Answ. The former proposition is apparently false, for the Law both for matter and forme stands in force to justified persons, and retaineth on them a commanding power, and enjoineth on them good works, although the maner of commanding in the rigour of it is to them abated: for how ordinarily did Christ and his Apostles command the works of the law to beleevers, and that under strait penalties, reade *Mat.* 5. & 6. Chap. and telleth his followers, that when they have done so far as they can all the things of the Law; they have done *what was their duty*, & that *they were bound unto*, *Luk.* 17.10.

2. These confused men distinguish not between the condemning power of the Law

and the Law it selfe; yet this distinction cutteth the sinewes of this objection: for can it prove the law it selfe abolished because the condemning power of it is to some removed by Christ? or if certaine uses of the law be abolished, as in way of righteousnesse, life and salvation; or in way of terrifying, accusing, or condemning the justified by faith: must therefore the law it selfe, and all other uses of it be abolished.

Non est necesse nos ab obedientia Legis liberari, quin Legis alius aut modus abrogatur. Whitak. contra Dur. pag. 714.

3. What beleever conceives himselfe under the commanding power of the law, to bee justified by it? or to expect to stand righteous before God by their obedience? as these men vainely dreame: no they have other ends of their obedience to the commandements of the law. As,

1. To testifie their indeavour in obeying the righteous law & will of God, and their conformity

mity to his image in the same.

2. Not for the *justification* of their persons, for that is onely by Christs compleat obedience made theirs by faith; but for the *testification* of their justifying faith: according to the direction of the Apostle, *Iames* 2.20. *Shew me thy faith by thy works.*

3. Not for the *attaining of salvation* by the duty done; but to attaine a comfortable assurance of it, 2. *Pet.* 1.10. *Give all diligence to make your election sure.* How may we? *for if wee doe these things, &c.*

4. Not to merit any thing, but to encourage themselves in the way of obedience, by casting eie on the blessed remuneration freely promised, and performed to duties of love to God and man; begun and perfected by faith in Christ, *Heb.* 11.26. *Moses had respect to the recompence of reward.* Yea our Lord himselfe, *for the joy that*

was set before him endured the crosse & despised the shame, Heb 12.2. All these are other ends which beleevers propound to themselves in their obedience then to be justified by it.

4. I answer, it is utterly false and wicked, that Gods law taketh no hold of a justified person committing hatefull sinnes, as of murder, adultery, and the like. For although Christ have freed him from the curse and vengeance, and the eternall damnation of his sinne, *Rom.* 8.1. Yet may the law take hold on him for a stinging correction, and a sharpe punishment according to the scandall of his sin. Did not the law take hold on *David*, when with so many other evills; Gods sword was upon his house for ever, for his scandalous sins? Did not Gods law lay hold on *Moses* & *Aaron*, then whom none was more faithfull in Gods house; when for

for ſinne they lay under ſharpe rebukes and chaſtiſement, and were barred the land of Canaan?

Object. But theſe were examples in the old Teſtament, before Chriſts death.

Anſw. And are not beleevers in the new Teſtament ſubject to the ſame law, and penall ſtatutes of correction? Were not examples of the old Teſtament *examples to us* that *wee ſhould not ſinne as they ſinned?* 1 Cor. 10. 6 How could we ſin as they did, if wee were not under the ſame law? or what elſe but the law taketh hold on beleevers in the new Teſtament, when for the unworthy uſe of the Lords ordinances they are *judged of the Lord, even for this cauſe,* 1. Cor. 11. ſaith the Apoſtle. *Object.* Some ſay, theywere hypocrites that were judged. *Anſw.* As if they be hypocrites that muſt not *bee condemned with the world.*

5. But

5. But of all their assertions, that is as blinde as bold, That if God call a beleever to account for the breach of his Law: hee may say, *God hath nothing to doe to call him to account: hee may refuse to bee tried in that Court.* If God shall say, leave such a sinne, or bee damned; doe such a duty, and bee saved: hee may say. *Wee will doe neither the one nor the other on these termes.* Well may he say, and more, *that his tongue lets fall unseemely termes:* and it hides his nakednesse but a little, to drop out, that his meaning is, that God hath nothing to doe to call a beleever into the Court of Nature. For howsoever hee will teach God what hee hath to doe, or what hee hath not to doe; hee might long since have beene taught, that God will require of us even that righteousnesse which hee put into our nature: and that

that is a talent which wee must be countable for as well as any other.

7. Object.

Those that have the spirit of God for their rule, and doe all by a free spirit, they need not the Law to rule or urge them: to them it is vaine and needlesse. But all beleevers haue the spirit to rule them; and they doe all by a free spirit. Therefore.

Answ. The former proposition is false, that those that have the spirit to rule them, have no need or use of the law: and as grosse to conceive the Spirit and the law contrary: which are indeed inseparable: for the *Law* is the instrument, the *Spirit* is the work-master; the *Law* is the rule, the *Spirit* the applier of that rule.

The

The ſpirit is ſo farre from deſtroying the law, that he *writeth it in the inner parts*, hee addeth *clearneſſe* and light unto it; hee worketh love and delight unto it.

2. It was ever the wicked conceit of Libertine Enthuſiaſts, that the ſpirit worketh our obedience *immediately* and by himſelfe alone, rejecting all meanes; whereas he worketh it in us ordinarily by the word, the law, and the Goſpel. *Iohn* 16.13. The ſpirit ſent to beleevers, *ſhall not ſpeake of himſelfe: but whatſoever hee ſhall heare, that ſhall hee ſpeake.* He is in himſelfe the ſpirit of illumination, but enlighteneth beleevers by ſhewing them what is to bee *done* by the law, and what is to be *beleeved* by the Goſpel.

3. Is the ſpirit therefore a *free* ſpirit, becauſe hee frees us from the law? no verily, but be-

becauſe hee ſets us free to the performance of it. This reaſon holy *David* gives us, *Pſal.* 119. 32. *I will then runne the way of thy commandements, when thou haſt enlarged* or ſet mee free. Or is that the duty of a free and willing ſubject to caſt off the lawes of his King? No, but moſt freely and willingly to obey his law: and this is the freedome wrought by the free ſpirit in free and ingenuous Chriſtians.

4. To ſay, wee obey God by the ſpirit without a law or a commandement, is a meere non-ſence: for is any obedience without a law? Is not our rule to *doe onely* what the Lord commandeth? what can bee more ridiculous than for a ſubject to profeſſe obedience to his Prince, but yet hee will not bee under any law? And to ſay they obey of love, and yet obey no commandement, is as fond

fond and falſe, 1. *Ioh.*5.3. *This is the love of God, that we keepe his Commandements, and his Commandements are not grievous. Ioh.*14.15. *If yee love me, keepe my commandements:* love muſt ever looke to the Commandement.

8. Obiect.

Thoſe that are under the Law of Chriſt, are not under the Morall Law. But beleevers are under the law of Chriſt, *Gal.*6.2. and ſo fulfill the law of Chriſt. *Therefore.*

And thus doe they further unfold themſelves, that wee may underſtand them: conſider (ſay they) men as creatures in their naturall being, thus are they under the Morall Law given by their Creatour: But conſider them as redeemed and new creatures, they are freed from that Law,

and

and onely tied to precepts taught by Christ in the Gospel: which teacheth to deny ungodlinesse and worldly lusts, and to live soberly, justly, and godly in this present world: Tit.2.11:

Answ. Here is a whole bundle of errours to be untied.

1. The proposition is false, that beleevers who are under the law of Christ, are not under the morall law; seeing the law of Christ is for substance the same with the morall law: for what is the law of Christ in the place alledged, but the doctrine, precept, & commandement of Christ enjoyning the love of our brethren, and *bearing their burden*: which the Apostle opposeth not to the morall law, (as these sectaries doe) but enjoyneth it as a more necessarie law, than all that heape of ceremonies to which

which the falſe apoſtles would have brought them backe: againſt whom he ſtrengtheneth the beleevers of that Church, through that whole Epiſtle.

It is frivolous and Popiſh to conceive the Goſpel a *new Law*: for is not the covenant of grace the ſame in the old Teſtament, and new? and did not the holy men in the old Teſtament, *Moſes, David, Samuel, Daniel,* and the reſt enjoy the ſame covenant with us? or were they ſaved by another Goſpel than wee? or did not they frame their lives to the ſame ſobriety, righteouſneſſe, and holineſſe thatwe doe?

2. Did not the apoſtles preach and write the Goſpel? Yet, 1. *Ioh.* 2. 7. they profeſſe: *We write no new commandement, but the old which yee have had from the beginning.* And what was that, but the ſame which was written in mans nature before the fall

fall, and after written by Gods finger in tables of ſtone: which ſame commandement, though hee call a new commandement in the next verſe; that is not, becauſe it is another in the ſubſtance, but the ſame law of love renewed, and reinforced upon new grounds by Chriſt the great law-giver, and ratified both by his owne doctrine and example, and in this new manner it was never urged before.

3. So farre is the Law of Chriſt from eating up the morall law, that it helpeth up obedience unto it, according to that ancient rule of S. *Aug.* The *Law knowes* to command, but the Goſpel to aſſiſt to the commandement. True it is, that Chriſt aboliſhed all lawes that made difference betweene man and man, *Iew* and *Gentile*, *Eph.* 2 14. Yea, and the morall law, ſo farre, as it made difference betweene God and man beleeving.

Lex iubere novit, gratia iuvare. Epiſt. 95 *ad Innocent.*

And

And 2. as it is oppoſed to the Goſpel. And 3. as it hindreth entrance into the kingdome to beleevers. And 4. as any thing in it was accidentall, ſignificative, circumſtantiall, or temporall. But all matters ſubſtantiall, eſſentiall and eternall, Chriſt by his law hath confirmed to continue for ever. This harmonie of the morall law, and Chriſts law, judicious *Calvin* in his harmony avoucheth, *The whole Law* (ſaith hee) *agreeth with the Goſpel, both in condemning the ſame vices, and commanding the ſame vertues.* And if this be ſo, then certainely it deſtroyes not the Law. And *Pareus* on *Rom.* 10. 14. ſaith, *They erre that thinke the Law repugneth Chriſt in the Goſpel.*

Tota Lex eſt conſentanea cum doctrina Evangelij de vitiis vitandis, et virtutibus perſequendis. pag. 443.

Errant qui putant Legem repugnare Chriſto.

4. It is little under blaſphemy, that they oppoſe the Father, and the Sonne, as if they had divers wills, divers rules, or contrary lawes; whereas

as the Sonne professeth, that hee *spake nothing from himselfe but from the Father, Ioh.* 5. 16. Besides, how doth ignorance befoole them, in telling us that Christ as Redeemer hath loosed us from the obedience of the morall law due to our Creator? For is not God the Redeemer the same with God the Creator? Is any honour due to the Father for creation, that is not due to the Sonne for creation? *Ioh.* 5. 23. *That all men should honour the Sonne as they honour the Father:* or is any honour due to the Sonne for redemption, that is not due to the Father for redemption? Did not God the Father give up his Sonne for our redemption: and shall not wee well requite him in casting off all duty belonging to him as our Creatour? Or can the addition of the greatest and most singular benefit that wee are capable of, loose us from our former duty, or rather tie us faster?

Certainely the gift of Christ for our Redemption, doubleth, and fasteneth the bond of love and dutie betweene our Creatour and us, but no whit doth slacke or loosen it. Such poore shifts, and doubts are they driven unto, as a silly Hare close followed, and hard runne.

CHAP. II.

Shewing how these Libertines runne against the streame of our worthiest Writers, graciously instructed to the kingdome of heaven.

IT is not unusuall with impostors, when they are driven off the authority of the Scriptures, to shroud and hide themselves with some humane testimonies wrested, and for most part distorted from the true meaning and intention of their alledged Authours: and even so

ſo doe theſe men pretend that they have the conſent and authority of ſundry Proteſtant Writers, of great note and name in the Church, to ſtrengthen and confirme their novelties: wherein they are impudent to admiration; ſeeing there is never a learned man that ever I met with that ſideth with them in the abrogation of the law; nay not any, but as occaſion is offered, doth urge the Morall Law as of great uſe to guide all true beleevers, and juſtified perſons in the right way of godlineſſe, and all Chriſtian duties. With what boldnes doe they claime Mr. *Luther* to bee wholly theirs, and themſelves to be wholly of his judgement: and that they hold nothing in this point but what they ſucked from his breaſts? Let us therfore ſee in this one inſtance how they ſerve all the reſt. And firſt I affirme, that Mr. *Luther* was

One of this learned ſect ſaid, Wee are of *Luther*, and was before the Apoſtles.

was ſo farre from being an *Antinomian*, that no man doth more expreſſely and ſoundly overthrow and contradict this wicked opinion than hee, neither can any man deſire a ſtronger humane witneſſe againſt them than Mr. *Luther*. Reade his words with a pauſe, and judge. *Satan* (ſaith hee) *ſtirreth up daily new ſects: and now laſt of all he hath raiſed up a ſect of ſuch as teach, the ten commandements are to bee taken away of the Church, and that men ſhould not bee terrified with the Law.* And after, *ſuch is the blindneſſe and preſumption of franticke heads.* And are they other that challenge *Luther* the Patrone of a Sect, which himſelfe ſaith, the Devil hath raiſed?

Luther preface to Comment. on the *Gal.*

And pag 171. He ſpeaketh of three ſorts of men that abuſe the law. Firſt thoſe that ſeeke juſtification by the law. Secondly, *Thoſe that will utterly*

exempt a Christian man from the law, as the brainsick Anabaptists went about to doe. And *of this sort are very many also at this day which professe the Gospel with us, who dreame that Christian liberty is a carnall liberty to doe whatsoever they list, &c.* on cap. 3.25.

And on cap. 3.19. page 153. *Here I admonish* (saith hee) *all such as feare God, and especially teachers of others, that they diligently learne out of* Paul *to understand the true and proper use of the law; which I feare after our time will be troden under foote, and utterly abolished by the enemies of the truth.* It is easie from these words of Mr. *Luther* to collect, that, 1. Hee did not conceive the Law thrust out of all use by Christ: for then why should men fearing God learne the true use of it? 2. That if hee feared men would abolish it, then his

judgement was it ought not to bee abolished. 3. That if hee esteeme this sort of men that would abolish the Law, enemies of the truth: then certainly hee is not their Patron in this loose and carnall opinion.

And pag. 154. *Forasmuch as wee diligently and faithfully teach these things: we doe therefore plainely testifie, that we reject not the Law, and workes, as our adversaries doe falsely accuse us: but wee doe altogether establish the Law, and require the workes thereof, and wee say the Law is good and profitable.*

And cap. 5. 14. pag. 254. *It is necessary that godly Preachers should as diligently teach the doctrine of good workes, as the doctrine of faith: for Satan is a deadly enemy to both.* Is *Luther* now yours? Is hee not as contrary, and directly contradictory to your fooliſh tenents as the Sunshine of midday is to the

the darkeneſſe of midnight? Doth not hee diſclaime you as adverſaries, yea as falſe accuſers, while you challenge a line or ſyllable of his doctrine in the patronage of your deluſions? You reject the Law, and workes; hee profeſſeth, he rejecteth neither: you aboliſh the whole Law wholly; but hee eſtabliſheth it: you reject them for legall Preachers that teach not Chriſt aright, who urge men to the duties of the Law: but hee impoſeth it as a neceſſary part of their office to urge the Law, yea as neceſſary as to teach the doctrine of faith. For ſhame therefore never claime *Luther* more, nor father your fooleries on him, than whom you have no ſtronger enemy.

Object. But doth not Mr. *Luther* ſay, on *cap.* 3.28. *That Chriſt hath aboliſhed all lawes of Moſes that ever were?*

Answ. Yes, all the lawes of *Moses* whereof hee speaketh in that place: for take the whole sentence, and yee shall know his minde. *Where Christ is put on,* (saith hee) *there is neither Iew, nor Circumcision, nor ceremony of the Law any more: for Christ hath abolished all Lawes of Moses that ever were:* that is, all ceremoniall Lawes. Yea and the Morall Law so farre as in *Moses* hand accusing, terrifying, and condemning the beleeving conscience: in which regard *it should bee utterly ignorant whether there were any Moses, any Law, any Iew.* Ibid.

Object. Page 177. *So many as are justified, are justified not by observation of mans law, nor Gods Law, but by Christ alone, who hath abolished all Lawes.* Doth not Mr. *Luther* clearely say, that all Lawes are abolished?

Answ.

Anſw. Nothing is more true; for even the Morall Law in reſpect of juſtification is aboliſhed to the beleever, which is Mr. *Luthers* expreſſion: but that either the Law it ſelfe in the ſubſtance of it, or in reſpect of all other uſes is aboliſhed, *Luther* ſaith not: and we ſay with *Luther*, *Accurſed bee that doctrine, life, and religion, which endeavoureth to get righteouſneſſe before God by the Law, or works thereof.*

Object. Luther on Cap. 4. 27. pag 222. ſaith, that *a Chriſtian laying hold on Chriſt by faith, hath no Law, but all the Law to him is aboliſhed with all his terrours, and torments.* And p. ſeq: *We ſay that the Morall Law, or the Law of ten commaudements hath no power to accuſe, and terrifie the conſcience in which Ieſus Chriſt reigneth by grace: for hee hath aboliſhed the power thereof.*

Anſw. And we ſay ſo too, and hold it our happineſſe to beleeve this ſweet Goſpel. But *Luther* ſpeakes here, and every where elſe of certaine uſes of the Law, either for juſtification, righteouſneſſe and ſalvation; or elſe for terrour, accuſation and condemnation: and thus wee have proved long ſince, and at large, that it is aboliſhed to the beleever.

2. Wee ſay, that to aboliſh the *power* of the *Law*, is not to aboliſh the *law*: and to aboliſh the power of *accuſing* and *terrifying*, is not to aboliſh all the power of it. And all their ſhreddings and cuttings, and poore allegations out of Mr. *Luthers* workes, doe onely prove the magnifying the Article of Chriſtian righteouſnes againſt the righteouſneſſe of the Law, and workes: wherein *Luther* was for the ſingular good of the Church moſt vehement:

hement: but none of them doe so much as glance at the abolishing of the Law as a doctrine or rule of life; which Mr. *Luther* not in a few places acknowledgeth to binde all men from the beginning of the world to the end of it.

But whereas no man better knew Mr. *Luthers* judgement than his owne schollers and followers, it will not bee amisse to heare them expressing their Masters minde in this argument, and delivering unto us what they received from him, from whom to depart in any thing they held almost piacular.

Chemnitius a most learned and moderate *Lutheran*, in his Common-place *de lege cap.* 10. and 11. directly refuteth these *Antinomists*, and sheweth that the regenerate are not under the Law in respect of *justification*, *accusation*, *condemnation*, or *coaction*: but yet affirmeth a

Non sunt sub lege quoad justificationem, accusationem, condemnationem, coactionem, &c.

Est igitur sententia vera, & forma sanorum verborum esse aliquem legis usum in renatis, & is triplex est &c.

De Lege Dei cap. 10. circiter finem, & cap. 11. de dignitate doctrinae legis contra Antinomos.

threefold vse of it in the regenerate: 1. as a doctrine to direct in duties: 2. as a glasse to see the defects of them: 3. as a corrector, and restrainer of remanent corruption. In all treading in the very steps of *Luther*, as we have declared.

Sanctissimo suo merito tabulas Legis abscondit, non ut Legi nullam amplius debeamus obedientiam, sed ne maledictione feriat eos qui sint in Christo.

Abrogata Lex non quoad obedientiam, sed quoad maledictionem.

Fredericus Baldwinus a learned Professour in *Wittenberg*, *Passionis typicæ lib. 2. typ. 6.* hath these words. Christ our Saviour by his most holy merit hath hid and covered (alluding to the propitiatory) the tables of the Law; not that we owe no further *obedience* unto it, but that it may not strike with *malediction* those that are in Christ: for the law is abrogated by Christ, not in respect of *obedience*, but in respect of *malediction*. Many more were easily induced to speake the same thing; but I content my selfe with these, from whom none of the rest dissent; and conclude, that if Mr. *Luthers*

Luthers ſchollers underſtood their Maſters doctrine better than theſe libertines; then they ſew but a fig-leafe to cover their nakednes, by ſtretching any of M. *Luthers* phraſes to the proving of their profane opiniō

And as Mr. *Luther* hath abundantly cleared unto us this truth ſo have wee the conſent of all godly, learned Proteſtant Writers, both ancient and moderne, whom I might induce as a cloud of witneſſes; not like that cloud which *Elias* his ſervant did ſee as big as a mans hand, but like the ſame cloud when it covered the whole heavens.

My ſpare time is not ſo much, nor perhaps the Readers, neither in ſo cleare a caſe were it ſo needfull to make this volume ſwell with ſuch numberleſſe teſtimonies of orthodox Divines, as profeſſedly refute this profane and lawleſſe, and as brainleſſe a fancy. I will onely there-

fore shew these delinquents against the Law to be cast by the verdict of an whole Iurie of godly Divines. And because they shall not deny but they have faire triall and proceeding, wee have empannelled twelve men, the most of which they acknowledge their friends and well-willers, (euen as they challenge Mr. *Luther* the fore-man to bee wholly theirs) and one man shall not speake for all, as in ordinary trials; but as it is in great and extraordinary trials, every one shall deliver his own sentence.

Tametsi digito Dei legem scriptã in cordibus habent, tri-fariam tamen adhuc in lege proficiunt: est enim illis optimum organum, &c.

The first of them is Mr. *Calvin*, who in the second booke of his Institutions, *Cap. 7. sect.* 12. having spoken of two uses of the Morall Law; addeth a third, which *especially concerneth the faithfull*: namely that thereby they *must daily more certainly know what is the will of God* to which they aspire: as

alſo *by the frequent meditation of it, they ſhould bee excited to the obedience of it, and ſtrengthened in that obedience, and reſtrained from the offences of it.*

Vt frequenti eius meditatione excitetur ad obſequium, in eo roboretur, & a delinquendi lubrico retrahatur.

In the 13. ſection he anſwers the Libertines objection: But becauſe the Law containes the miniſtration of death, therefore Chriſtians muſt reject the law. Farre bee from us (ſaith hee) ſuch a prophane opinion: for *Moſes* excellently ſheweth, that the Law which can beget nothing but death among ſinners, hath among the Saints a better and more excellent uſe: and what that is hee ſheweth, namely to bee one, perpetuall, and inflexible rule of life.

Faceſſat longe ex animis noſtris profana iſtaec opinio.

Sed una eſt, perfecta, & inflexibilis vivendi regula.

In the 14. ſection he anſwereth at large that objection, that the Law is abrogated to the faithfull, ſpeaking *ſtill of* the *Morall Law*: namely, not that *it doth not ſtill command* what *is right* as it did before, but that *it*

De morali adhuc loquor. Non quod illis amplius non

iubeat quod rectum est, sed dũtaxat ne sit illis quod antea erat, hoc est ne eorum conscientias perterrendo, &c.

it is not that to them *as it was before*, in terrifying their consciences, confounding, condemning and destroying them. In which sence saith he, *Paul* manifestly sheweth that it is abrogated; not in respect of *institution* of life, but of the former vigorous *obligation of conscience*, sect. 15. Thus have I abridged Mr. *Calvin* his larger Tractat upon this Argument, wherein wee see him wholly consenting to the doctrine wee have propounded through our whole discourse.

Non ad institutionem pertinet, sed ad constringendæ conscientiæ vigorem.

Vt fidelium conscientiæ sese supra Legem erigant, totamque Legis iustitiam obliviscantur.

Neque hinc recte quis colligit Legem fideli-

Adde onely hereunto that in the 3. booke cap. 19. sect. 2. Christian liberty, consisteth first in this: That the consciences of the faithful in the confidence of their justification before God, must lift themselves above the law, and forget the whole righteousnesse of the law. Yet (saith he) no man must hence collect that the Law is needlesse: For it

it doth not therefore ceaſe to teach, to exhort, and incite to good, though before Gods tribunall it hath no place in their conſciences.

The Law therefore, by Mr. *Calvins* determination *abideth* by *Chriſt* an *inviolable doctrine*, the which by *teaching* us, by *admoniſhing*, by *rebuking*, and by *correcting*, doth ſecure and prepare us to every good worke.

The ſecond is Reverend *Beza*, in his defence againſt *Caſtillion*, on *Rom.* 7. 6. farre *be it from me*, ſaith he, that *I ſhould aſſent to you*, who *ſay the Law is dead to them, to whom it is chiefly alive*, that is, thoſe that *are moſt obedient unto it*, meaning beleevers. For a King doth not more manifeſtlyreigne over any, then thoſe which freely & willingly obey his Lawes. See alſo his judgement conſtant to himſelfe

bus ſupervacaneam eſſe, quos non ideo docere et exhortari, &c.

Manet igitur per Chriſtum inviolabilis Legis doctrina, quæ nos docendo, admonendo, obiurgando, corrigendo ad omne opus bonum formet ac comparet. Abſit ut ego tibi aſſentiar, qui dicis legem ijs eſſe mortuam quibus maxime vivit, id eſt, quos habet maxime obſequentes. Neque enim rex, &c.

in his annotations upon 2. *Cor.* 3. 11. In what regard the miniſtery of *Moſes* is aboliſhed; concluding that the miniſtery of the law is ever to be retained in the Church. And in his notes upon 1. *Ioh.* 2.7. he ſaith: Neither is the Law aboliſhed by the Goſpel, ſo farre forth as it commandeth that which is right: but onely ſo farre as it threatneth death to all that doe not perfectly fulfill it: and as the Law by the terrors of death admoniſheth us to think of ſeeking life in the Goſpel, ſo the Goſpel ſupplieth us with the grace of regeneration, whereby according to the meaſure of the ſpirit and grace, wee begin to will and to doe: that now the Law becommeth to us in reſpect of the inner man, a ſweet Maſter, as the Apoſtle plentifully teacheth, *Rom.* 6.7. and 8. Chapters.

Neque enim Evangelio lex aboletur quatenus quod rectè eſt præcipit: ſed, &c.

Vt Lex iam ſuavis ſit nobis ſecundum interiorem hominem Magiſter.

The third is learned Doctor *Whittaker*,

Whittaker, the Jewell of the Vniverſity of *Cambridge*, who when *Duræus* the Jeſuite objected againſt Mr. *Luther* the ſame which theſe Libertines affirme of him, that it was his judgement that the Decalogue appertaineth not to Chriſtians; thus gravely anſwereth: 1. That *Luther* moſt truely affirmed the Decalogue, that is, that condition of the Decalogue, either of full and perfect obedience, or of malediction for diſobedience not now to pertaine to Chriſtians; becauſe Chriſt to them hath taken away that condition. 2. That *Luther* ſaith no more then the Apoſtle doth in ſixe or ſeven places there alledged: and therfore they muſt firſt accuſe the Apoſtle, or through *Luthers* ſides wound the Apoſtle. 3. He ſets downe his owne judgement moſt expreſſely. The Law (ſaith hee) pertaineth to Chriſtians;

Per Lutheri latera Apoſtolo vulnus infligunt.

ſtians, ; neither did *Luther* ever deny it: for that juſtice of the law is immortall, and *every one ought to indeavour with all his ſtrength to live moſt exactly according to the preſcript of the Law.* Thus wee have this profound and moſt worthy Doctour affording us a double ſtrength; and together with himſelfe brings us Mr. *Luther* wholly and conſtantly avouching the ſame truth which we have defended through our whole diſcourſe.

Lex pertinet ad Chriſtianos, nec id unquam negavit Lutherus: namilla iuſtitia Legis eſt immortalis, et quiſque debet totis viribus eniti ut quam proxime ad Legis præſcriptum vivat. lib. 8. de paradox, pag 703.

The fourth is judicious Mr. *Perkins*, from whoſe gracious mouth and Miniſtery I received in my youth often theſame holy truth, as now in his fruitfull writings appeareth every where. As in his *golden chaine, Chap.* 31. having ſet downe the uſe of the Morall Law in the unregenerate, hee concludeth, that *the uſe of the Law in the regenerate is farre otherwiſe:*

wiſe: for it guideth them to new obedience, which obedience may bee acceptable to God through Chriſt. And upon *Gal.* 3. 12. hee anſwereth this queſtion; why the Lord ſaith; Hee that doth the things of the Law ſhall live: conſidering that no man ſince the fall can doe the things of the Law: and ſheweth *that ſtill the Lord repeateth his Law in the old tenor: 1. To teach that the Law is of a conſtant and unchangeable nature: 2. To advertiſe us of our weakneſſe, and ſhew us what wee cannot doe:* 3. *To put us in minde ſtill to humble our ſelves, after wee have begun by grace to obey the Law; becauſe even then wee come far ſhort in doing the things which the Law requireth at our hands.* And on verſe 23. he inquireth, that now ſeeing faith is come, what is the guard wherby we are now kept?

Anſw. The *precepts of the Morall*

Morall Law. The ſayings of the wiſe are as nailes, or ſtakes faſtned, to range men in the compaſſe of their owne duties, Eccleſiaſt. 12.11. And moſt plainely hee coucheth our whole doctrine concerning the Law, in the anſwere of our queſtion upon verſe 15. *eiuſdem capitis.* The queſtion is; how farre the Morall Law is abrogated. *Anſw.* Three wayes. 1. In reſpect of *Iuſtification.* 2. Of *malediction.* 3. In reſpect of *rigour.* For *in them that are in Chriſt*, God accepteth the *indeavour to obey for obedience it ſelf. Nevertheleſſe* (ſaith he) *The law as it is a rule of good life, is unchangeable, and admitteth no abrogation: And Chriſt in this regard did by his death eſtabliſh it, Rom.* 5.31.

And on cap. 4. 5. The Law muſt be conſidered two waies. *Firſt as a rule of life. Thus Angels are under the law, and Adam*

Adam before his fall, and the Saints now in heaven: and none yeeld more subjection to the law than they, and this subjection is their liberty. Againe conſider it as a grievous yoke three wayes, none can beare it, &c. And in his Treatiſe of conſcience, ca. 2. ſaith, That the *Morall law bindeth the conſciences of all men, at all times to obedience.*

The fifth is our learned and induſtrious Doctor *Willet: Bellarmin* (ſaith he) is not aſhamed to ſlander us, that wee affirme Chriſtian liberty to ſtand herein, that we are altogether freed from the obedience and ſubjection of the Law: *Vt Moſes cum ſuo Decalogo nihil ad nos pertinent, But we call God and al the world to record, that wee witneſſe no ſuch thing: knowing that Chriſt came not to diſſolve, but to fulfill the law.* Here *therefore* Bellarmin *fighteth with his owne ſhadow.* But Chriſtian liberty conſiſteth

consisteth in three things that we are exempted: 1. From Ceremonies: 2. From the curse and guilt: 3. From the servitude and eigne of sinne, &c.

And upon *Exod cap.*20. commandement 10. quest. 9. saith thus. The Morall Law is not now in force *quoad justificationem*: that is, in respect of justification; but it bindeth *quoad obedientiã*, in respect of obedience, for we are bound to keepe all the precepts of the Law: but yet *quoad modum obedientiæ & terrorem*, in respect of terrour, and rigorous manner of obedience we are not bound, &c.

The sixt is that grave & learned Bishop *Downam*, whom I must honourably mention, not onely for his worthy parts and labours in the Church; but in the speciall reference of a painefull and worthy Tutor and teacher of my selfe in the Vniversity. That right Reverend Bi-

shop,

shop, in his Treatise entituled, *The doctrine of Christian liberty*, doth exactly (as his manner is) open and cleare this whole doctrine, and in sect. or paragr. 15. hath these words: The Papists charge us, that wee place *Christian Liberty* in this, that wee are *subject to no law in our conscience, and before God*, and that wee are free from *all necessity of doing good works, which is a most divellish slander*; for though we teach that the *obedience to the Law*, is not *required* in us *to justification*: but that we are free from the exaction of the law in that behalfe; yet we *deny not*, but that *unto sanctification*, the *obedience of the law is required*, and *we by necessity of duty bound to the observation thereof*. And againe, *We confesse to be free from obedience, is to be servants of sin*, and the willing and cheerefull worship of God is true liberty.

And

And we acknowledge that the Morall Law of God is perpetuall and *immutable*, and that this is *an everlasting* truth, that the *creature is bound to worship and obey* his Creator: and so much *the more bound*, as hee *hath* receiued the greater benefits. And after, The more a *man is assured* of his *free* justification, the *better hee is enabled*, and *the more* he is *bound* to obey it. And the Law hath singular use in them that are justified: 1. As a rule of direction for al obedience. 2. As a glasse of detection of our imperfection, to keepe us humble. 3. As a rod of correction in respect of the flesh and old man for mortification, &c. And concludeth that section thus: Wee are therefore in our sanctification freed, though not from *the obedience*; yet from the servitude and bondage of the Law, in three respects.

The seventh is, that learned Bishop

Bishop *Davenant* a speciall ornament of our Church, and one worthy to succeed that famous *Iewell* in the sea of *Salisbury*. Who in his elaborate Commentary upon *Coloss.* hath these words on ca. 2. 14. Seeing this hand writing of the Law is abrogated and abolished in respect of the *damnatory power* of it; we gather that it yet retaineth a *directory power*; wee may not therefore hence take to our selves a liberty to sinne, but an alacrity in our service to God, &c.

Cum Chirographum legis abrogatum et deletum sit quoad vim damnatoriam, *colligimus illud adhuc habere vim* directoriam: *ut nigitur, &c.*

The eighth is, Bishop *Cowper*, an ingenuous and reverend Divine, who in his fruitfull Commentary on the 8. to the *Romans*, delivereth himselfe wholly unto us in this point, and in the end of the 4. verse hath these words:

Albeit by Christ wee bee delivered from *the curse of the Law*, yet wee are not *exempted from*

from the obedience thereof. In respect of the one, the Apostle said, *Wee are not under the Law, but under grace.* In respect of the other hee had said, that *the Law is good*, and our Saviour protesteth, hee came not to *destroy* the law, but to *fulfill it*, both in *himselfe*, and his *members*, not onely by righteousnesse *imputed*, but also *inherent.* For the law stands to us as *a rule of our life*; wee love the *holinesse* thereof, and strive to *conforme our selves* unto it.

The ninth is that most sound and learned Professour of Divinity in *Basil*, *Amandus Polanus*, who in the 6. booke of his *Syntagma*, *cap.* 10. proveth the decalogue, which is the summe and substance of the Morall Law, to belong unto beleeuers, and is of great use among Christians, by nine strong arguments. I will forbeare the recitall of them, because the booke

booke is common, and eaſie to be conſulted.

The tenth is learned *Ameſius*, Profeſſour of Divinity in the Vniverſity of *Franeker*, who ſpeaking of the Morall Law ſaith, That although in reſpect of the faithfull, it is *as it were* abrogated, both in reſpect of the power of *juſtifying* which it had in the ſtate of *integrity*: and in reſpect of the power of *condemning*, which it had in the ſtate of *ſin*: yet it is of ſtrength and force, in reſpect of the power of *directing*. Yea, and it reteineth (ſaith hee) ſome power of condemning: becauſe it rebuketh, and condemneth *ſinne, even in the faithfull*: although it cannot indeed condemne *the faithfull themſelves*, that are not under the Law, but under grace.

Quaſi abrogata et quoad vim juſtificandi, et quoad vim condemnandi, &c.

Valet tamen ac viget quoad vim dirigendi, *et aliquam etiam vim retinet* condemnandi, *quia peccatum arguit, et condemnat in ipſis fidelibus, quamvis, &c.*

The eleventh is *Hieronimus Zanchius*, a laborious and perſpicuous writer. Who in 1. *Iob.*

Observatio Legis est necessaria Christiano homini neq; a fide separari potest.

2. saith, that the observation of the law is necessary to a Christian man: neither can it be separated from faith. And in his Common place on *Eph.* 2. *Loco quinto de legis Mosaicæ abrogatione, sect.* 9. speaking of the Morall Law saith, Consider the *substance* of it, it is manifest that *it is not abrogated:* that is, that *Christ hath not delivered us from our duty, whereby wee are bound according to the eternall will of God, to worship God, to love our neighbour, and to demeane our selves honestly and modestly, &c.* And after, If we consider the substance of the Law, that is, the summe of doctrine concerning Piety; wee deny with Christ, that the law is simply abrogated; who said, *I came not to destroy the Law.* But if wee consider the accidents which wee have declared, it is manifest that it is abrogated. Thus Mr. *Zanchius* wholly

wholly agreeth with us in our grounds laid downe for the opening of the point, *cap.* 2.

The twelfth is our owne worthy *Eſtius*, from whoſe learned tongue I received many gracious inſtructions in my youth whileſt he lived in the Vniverſity. This godly man in his expoſition on the Commandements, *pag.* 37. ſaith, That *the Law ſhall keepe the uſe that ever it had ſince the fall till the generall reſurrection*, and therefore is as needfull now to bee underſtood as at any time. To whom agreeth *Bucanus*, who ſaith, that the law in reſpect of the precepts of it ſhall not be aboliſhed neither in this life, nor in the life to come; for God requireth perpetuall love both toward himſelfe, and toward the Creature, *ſuo ordine, &c, loc. de lege.*

All theſe worthies have paſſed a joynt ſentence againſt

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All theſe worthies have paſſed a joynt ſentence againſt

theſe violaters of Gods moſt righteous Law, and pronounce them guilty of high treaſon and tranſgreſſion againſt the Lord; and of ſpreading ſcandalous words and writings againſt the dignity, equitie, and validity of his eternall Law; and ſo againſt himſelfe the moſt righteous judge and authour of it: and in ſo high and preſumptuous a ſinne, in vaine expect they that any would pleade for them. It was *Elies* ſpeech to his ſonnes, *ſonnes of Belial*, that is, lawleſſe men, and Libertines, *that knew not the Lord. If one man ſinne againſt another, the Judge ſhall judge it: but if a man ſinne againſt the Lord, who ſhall pleade for him?* uerſe 25. which implieth a ſinne of an high nature directly againſt God, and very hardly forgiven: ſurely ſo is this ſinne of an high nature directly againſt the glory of God,

1. Sam. 2. 12.

God, and the majeſtie of his Law; yet upon their returne and repentance, as they have a Mediatour in heaven to pleade pardon, ſo alſo the Saints in earth cannot but pleade and pray for the pardon of thoſe for whom Chriſt in heaven pleadeth: and even ſo is our earneſt prayer that they may be helped out of their errour, and come backe into the way of truth. But in one ſenſe (howſoever they applaud themſelves) they have none to pleade for them, never a learned man, nor judicious Divine that came in my hands, or under mine eye in all my reading for theſe many yeares; nor any claſſicke authour that leaneth that way. I muſt needs witneſſe to Maſter *Calvin*, that they learned not their *delirium* (as hee calleth it) out of bookes. And if you will ye perſiſt ſelfe-wiſe, and aſcribe

more to your ſelves, than to all the Proteſtant Divines of ſuch ſingular learning and holineſſe; then may you make uſe of my ſervice in producing ſo many godly writers and witneſſes againſt you; to fill up your liſt and catalogue of falſe teachers that preach not Chriſt aright: and to the names of *London* Preachers, which your ſcandalous ſcattered papers, and loſt libells mention as Phariſaicall enemies to the truth now by you diſcovered: you may put in *Calvin*, *Beza*, *Whitakers*, *Perkins*, and the reſt of the godly Biſhops, and renowned Doctours, who are ſo cleare alſo againſt that which you call truth. It will make a greater noiſe, that you can contemne ſuch conquered adverſaries: for what are your *London* Miniſters to them? Much rather doe I wiſh you would in time conſider how dangerous your wa

I have one of your frantucke papers, that have accuſed foure moſt worthy Preachers by name, and all the reſt whom you are not at leiſure to name, that are on their opinion and practiſe.

way now is, while you riſe up againſt the moſt impregnable, and unconquerable Law of God: how the Scripture brandeth them for *wicked* men, that *forſake* the Law, and *depart* from the Law; and much more that diſclaime and revile it. And if thoſe that be *partiall* in the law, that is, take ſome, and leave ſome, be made *deſpiſed of God*, and *vile before all people*: how much more ſhall thoſe that reject it all, and in every part, bee juſtly branded (as you are) for a vile generation of men.

Prov. 28.4. Pſal. 119. 15.

Mal. 2.9.

CHAP. 12.

Containing the Concluſion, and a ſhort direction how the people of God ſhould carry themſelves towards the Law of God.

THeſe premiſſes being all duely conſidered, it remaineth that ſuch as deſire to learne Chriſt aright, ſhould take his directions how to demeane themſelves towards his Law, which is ſo *holy*, *juſt*, and *good*. To which purpoſe it ſhall not bee amiſſe to lay theſe grounds in our conſciences, and order our ſelues by them.

Firſt, That in the liberty from the Law, conſiſts the chiefe ſtay and comfort of a Chriſtian; becauſe being now freed

freed from the guilt of ſinne, from the *curſe* of ſinne, and from exaction of an inherent and perſonall righteouſneſſe to juſtification: hee may now without reſpect of his owne obedience, and without regard of any righteouſneſſe of his owne, relie upon the mercies of God, and merits of Chriſt, and challenge his righteouſneſſe before God, with the Apoſtle, *Phil.* 3. 9.

Secondly, That upon this liberty of *juſtification*, (wherein is no reſpect at all of our perſonall obedience) iſſueth another liberty of *ſanctification*; which is a freedome from the bondage and ſtaine of ſinne, not wholly and at once, (as is our juſtification) but in part and degrees: and here although the obedience of the Law bee quite ſhut out of our *juſtification*, yet it is required unto *ſanctification*, and wee neceſſa-

rily bound unto it; but not to bee thereby juſtified, ſeeing wee muſt neceſſarily bee juſtified before we can be obedient.

Pſal. 119. 89. *Thirdly*, That the Law is an *eternall doctrine*, and abides for ever; yea *David* ſaith, *it endures for ever in heaven*: that is, not onely his decree appeares ſtable by the government, and perpetuall law which hee hath ſet in the heavens, and cannot bee broken: but, as Saint *Baſil* expoundeth it, it abideth inviolably obſerved by heavenly inhabitants, even the holy Angels themſelves: ſo as though it may be contradicted, controverted, and reſiſted by Libertines on earth; yet it is not abrogable for ever, but abideth ſtable in heaven. Doe the Angels in heauen obſerve it as a rule of holineſſe, and doe not the Saints in heaven? doe they

live by divers charters? And if the Saints in heaven, who have attained full perfection, and perfect ſanctification, are bound to the Law, are the Saints in earth ſo perfect, as they are looſe from it? Hath not Chriſt done as much for them as for theſe?

Fourthly, That the Law of God is the rule of godly life: in which regard holy *David* calleth it a *counſeller*, and a directer unto good duties: and therefore wee muſt acknowledge the neceſſity of this part of the word. The Sunne is not more neceſſary for the day, nor the Moone to governe the night, nor a *lanterne* or *candle* for a darke houſe; than this part of the word, ſo long as wee are in the night of the world: for without this light we grope in the darke, nothing can bee ſeene, no action can bee well done, nothing wanting can

Pſal. 119. 24.

Pſal. 119. 105.

can be found, no crooked thing can bee ſtraightened, no ſtreight thing tried; nay all our way in which this light of God ſhineth not, is darkeneſſe, and tendeth to utter darkneſſe. The pillar of the cloud and of fire, was not more neceſſary to *Iſrael* in the wilderneſſe, for their ſtation or motion towards Canaan, than is this ſhining pillar of Gods Law to guide us unto heaven: and as it was their happineſſe that their pillar laſted them till they entred Canaan; and it had not beene for their eaſe to haue rejected it in their way: ſo ought we to eſteeme our ſelves happy in the fruition of this holy doctrine, and direction; and on the contrary theſe Libertines to bee unhappy men, who beeing in as darke, as heavy, and dangerous a way, and wilderneſſe, put out their light, and breake to pieces,

and

and caſt away their lanthorne.

Fifthly, Being the rule of godly life, wee muſt ſquare all our duties thereby; even as a worke-man applieth his rule to every part of his worke, and declines not to the right hand or to the left: and holy wiſedome requireth no leſſe, but that, that ſhould be the *ſquare* of all, which muſt be the judge of all things done in the fleſh, bee it good or evill. And hence is it that the Lord writeth his Law by his Spirit in the ſpirits of the elect, and imprinteth it in the fleſhly tables of their hearts, that all their motions, actions, and affections ſhould bee conformable unto it. But how doe theſe lawleſſe men, affirming the Law to be wholly aboliſhed, deny it to bee written in their owne hearts? and conſequently that they want

want the ſpirit, promiſed to be ſent into the hearts of the elect for this purpoſe: And that either themſelves are none of the elect, or that the ſpirit is wanting in his office, which were an high blaſphemy.

Sixthly, That as the Law is a reveiler of *duty*, ſo it is a reveiler of ſinne too: and diſcovers the ſinfull defects of our beſt obedience. And becauſe by *the law is the knowledge of ſinne*, therefore by the obedience and *workes of the Law can no fleſh bee juſtified.* That ſame Law that diſcouereth and condemneth a traytour, cannot acquit him: and it were madneſſe for him to expect life, from that law which hath ſentenced him with death. Shall franticke Papiſts ever finde life and righteouſneſſe by the workes of that law which condemnes that very fact? And are they not next to frenzy, that after all this ſo open

open diſclaiming it; would faſten upon us, that becauſe wee teach *the Law*, wee therefore teach *juſtification* by the Law. Nay, we are ſo farre from conſenting to any ſuch poyſoned aſſertion: That when the Goſpell promiſeth ſalvation and eternall life, to repentance and good workes, wee deny them promiſed to theſe, as performances of the Law, but onely as they are fruits of lively faith, by which the promiſes of eternall life are apprehended.

Seventhly, That the Law being a conſtant reveiler of ſinne, wee muſt by the Law bee ſtill drawne neerer unto Chriſt: not onely by the law to ſee our ſinne, and in our ſinne our need of Chriſt: but we muſt ſee the law fulfilled for us in Chriſt: elſe can wee never looke comfortably towards the law. And becauſe it reveileth ſinne: not onely

onely *before we come to Chriſt*, to bring us firſt unto him, but it reverſes ſinne when *wee are come to Chriſt:* wee muſt by it be brought to Chriſt ſtill. And it is falſe that they ſay, That the Law is indeed a ſchoolemaſter to bring us once unto Chriſt, but then wee have done with it, and it with us; for it muſt ever bring us to Chriſt ſo long as by ſinne wee eſtrange our ſelves from him, or him from us. That place in *Galat.* 3.24. 25. nothing contrarieth our doctrine: *After faith came we were no longer under a ſchool-maſter:* that is, ſuch a ſchoolemaſter as it was. The place is notably opened by learned *Pareus*, to whom for brevity ſake I remit the Reader.

Non amplius ſub pædagogo, quoad juſtificationem, damnationem, coactionem, ſignificationem; *ſed quoad* doctrinam, obedientiam. *Par. in locum.*

Eightly, Wee muſt conceive the Law in the ſubſtance of it, the *image* of God written in the heart of *Adam*, in innocency, and by the finger of the ſame

ſame ſpirit written in the hearts of all the elect: and conſequently muſt feare and tremble to ſin againſt this Law, which floweth from the righteous nature of God, and the impugning of which is the violating of his owne image, and nature, ſo farre as wee can reach it. A man may breake the Princes *Law*, and not violate his *Perſon*: but not Gods: for God and his image in his Law, are ſo ſtraitly united, as one cannot wrong the one, and not the other.

Ninthly, Wee muſt frame our ſelves to *love* this righteous Law, fos this image of God ingraven upon it: yea and the more that wicked men hate and reſiſt it, the more that ſonnes of *Belial* riſe up againſt it; wee muſt love it the more, obey it ſo much the more, maintaine, defend the power and honour of it, with ſo much the

the more zeale & earneſtneſſe, ſo did holy *David*, *Pſ.* 119. 126. *Wicked men have deſtroyed the Law, therefore I love it above fine gold*; where the Prophet concludeth them enemies to God, that are enemies to the Law. And 2. that then is the time to pleade for God and his Law, when wicked men moſt oppoſe and oppreſſe it. Now then is the time when the godly muſt awaken themſelves not onely to *obſerve*, but alſo to *preſerve* it.

FINIS.

1991